THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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For the Churchman.

Go your way, tell his disciples, *and Peter*, that he goeth before you into Galilee. Mark xvi. 7.

And wherefore *Peter?* He whose pride
Dream'd on the surging sea to tread,
Whose traitor tongue with oaths denied
His Master in the hour of dread,—
Wherefore to *him* in accents sweet,
Such words of heavenly solace bear?
And not to those whose firmer feet
Indignant foil'd the tempter's snare?

But from a risen Saviour's tomb,
He who, in seraph robes sublime,
Spake forth amid sepulchral gloom
The lessons of a cloudless clime,
Thus taught us how the flame of love,
Heaven-kindled, quenchless and sublime,
May even in sinful bosoms move,
To neutralize a mass of crime.

When with dim eye and doubtful hand,
Our Christian brethren faint or fall,
Then may we with this blest command,
The "*Go, tell Peter*," comfort all,—
For angels soothe the pangs of wo
That deep in breasts repentant swell,—
And inly pure the pearl may glow
That darkest sleeps in ocean's cell.

L. H. S.

THE CHURCHMAN.

For the Churchman.

NOVA ANGLICANA.

THE PURITANS STILL FURTHER.

"Old wounds need vinegar as well as oil."
New-England Memorial, p. 197.

In my last paper the readers of the Churchman had an opportunity to see and canvass the reasons which instigated the removal of the Puritans from Holland. In all probability they were duly edified to see how Nathaniel the scribe, though stiff as steel in his opposition to Prelacy, could expertly practise "a little bending" to get around that unamiable sixth reason, which it was said, and truly said, was of more consequence to the point in question than all the other five. The Puritans (we will admit their story for the object in view) were *quarrelled with* by the government of England, and sought refuge in Holland. There they quarrel *with one another*, and "the contention was so sharp between them that they departed asunder one from the other;" and this was the real and most pressing cause of their ultimate embarkation for America, and gendered a willingness to brave the tossings of the ocean, the deprivations of a civilized land, the hardships of an iron clime, and the ferocities of the wild man of the woods. All this too, when the same author, with the same vouchers as before, frames most pains taking sentences to show that the people of Holland did not drive them away, but that they went of "their own free choice and motion." Now, for our argument's sake, be this conclusion of Nathaniel's admitted. We grant that his brethren were quarrelled with by those who neither relished their manners nor their notions, and then we ask, Is it an astounding riddle that the government should have been rather impatient of a people who could quarrel, (they loved variances so,) even desperately, with their own kith and kin both in opinion and blood?

Pass we now from this to the next advance in pilgrim journeyings, and let us imagine these restless fighters for peace, stepping out upon that memorable rock which their posterity, good saint-haters like themselves, have at last, with as sturdy a veneration as ever Romanist had for relics, anointed with the unincreasable appellation "sanctified." (See Columbian Centinel, March 2, 1835.) Here is the position to examine that famous piece of parchment to which I have again and again referred, and on which, it is presumed, they grounded as pertinacious and as just a claim as did the Spaniards to the countries apportioned them, by that "servant of servants," his Holiness the Pope. James was no pope indeed, but sufficiently Heaven's vicegerent for their purposes, when disposed, through his patent to the Plymouth council, to sanction or connive at their appetite for "the entire property" of that, with a liquorish eagerness for which poor Laud (own Life, p. 142) afterward pronounced them smitten: I mean, Mr. Editor, *the solid soil*. And here I know not that I can do better than give you Mr. Bancroft's version of this comprehensive instrument, for he is a gentleman having an inkling for philosophical views and statesman-like descriptions, and studiously solicitous of sententious brevity.

The company in London, with whom the Puritans had leagued themselves as well as they could, under the broad ban of whose princely privileges they expected to grow from a mustard seed into "the greatest of trees," were incorporated as "The council established at Plymouth, in the county of Devon, for the planting, ruling, ordering and governing New-England in America." (Bancroft, i. 293.) "The territory," says Mr. B., "conferred on the patentees in absolute property, with unlimited jurisdiction, the sole powers of legislation, the appointment of all officers and all forms of government, extended in length from the 40th to the 48th degree of north latitude, and in breadth from the Atlantic to the Pacific: that is to say, nearly all the inhabited British possessions to the north of the United States, all New-England, New-York, half of New-Jersey, very nearly all Pennsylvania, and the whole of the country to the west of these States, comprising, and at the time believed to comprise, much more than a million of square miles, capable of sustaining far more than two hundred millions of inhabitants, were, by a single signature of King James, given away to a single corporation within the realm, composed of but 40 individuals. The grant was absolute and exclusive; it conceded the land and the islands; the rivers and the harbors; the mines and the fisheries. Without the leave of the council of Plymouth not a ship might sail into a harbor from Newfoundland to the latitude of Philadelphia; not a skin might be purchased in the interior; not a fish might be caught on the coast; not an emigrant might tread the soil. * * * The patent left the emigrants at the mercy of the unrestrained power of the corporation; and it was under *concessions* from that plenary power, *confirmed*, indeed, by the *English monarch*, that institutions the *most favorable to colonial liberty* were established."

It may seem somewhat singular that such an instrument could ever have been obtained from any monarch. But there were conspiring causes which influenced the royal mind. Noble dependents were to be provided for. Flatterers were to be rewarded. Complainants wanted hush-money. Merchants desired encouragement. Commerce sought for guidance, adventure and protection. And lastly, "and which was not the least," as saith scribe Nathaniel, the turbulent might be removed, and vent their spleen where its nitric acid fumes might be less corrosive, or spend themselves, like a bomb-shell bursting in upper air. There were Puritans *among the high and mighty* who, whether for political, commercial or religious reasons, labored to advance the views of their humbler brethren—humbler I mean in *rank* or *opulence*. Beyond a question they knew the hazard of the game they played at, and were not a little anxious to secure some distant place of refuge, should their schemes be blown and lost. Says the author of European Settlements in America, (ii. 140,) "This colony [Plymouth] received its PRINCIPAL assistance from the discontent of several *great men* of the Puritan party who were its protectors, and who entertained a design of settling among them in New-England, if they should fail in the measures they were pursuing for establishing the liberty and reforming the religion of their mother country:" establishing such liberty, our author should have added, as would have been most sorry slavery to all but their precious selves. These various causes and interests, combined and operating, hatched a golden egg, which no one of them perhaps could alone have brought to light.

Such then were the provisions with which the Puritans had linked their fortunes by a hard contract some say, but "with sure and certain hope" in a few years (seven was the covenanted term) of throwing off their trammels, and walking on a broad and open road to wealth, fame and independence. Suppose it true that the contract pinched them a little at the outset. Who could not endure a few straits, "*res angusta domi*," for seven brief years, for such a nourishing, stimulating prospect? Who would not wear "peas in his shoes" to run a short pilgrimage to "the golden mountains"? The eagerness for land, Bancroft says, rose into a passion; (i. 355;) and it is both a notorious and a remarkable fact that it was once urged as an argument for the toleration of Puritan conventicles that their suppression would injure trade! The pertinency and pith of this logic may indeed be, where one of our Rhode-Island brethren said the "invisible Church" was, viz. quite out of sight. There may be as much connexion between its premises and conclusion as was displayed in the argument of a reverend deputy in our General Convention of 1826, who said that one of his church windows was broken, and that therefore the Liturgy should be shortened, lest he get too cold to say his prayers. Still it is an undoubted truth, says an old author, "that it is to be admired that men should have the confidence to take no notice of any one of them; [some obvious and 'publicly known' causes he had just mentioned:] but if they hear of any difficulties which the trading people do wrestle with, presently overlook all these notorious causes, and enter into long harangues about common prayer and ceremonies." (Pleas for Toleration Discussed, part i. p. 146. London, 1681.) All this may go to explain (whether or not *they* can make the bonds of the connexion evident) that Puritanism and land-loving, Church-opposing and money-getting, zeal for conscience and adroitness in trade, were united in no unnatural wedlock, and that all and every means which could advance the facilities and multiply the gains of barter would be seized by Puritans with an avidity as ravenous and a grasp as clinching as those of a noisome and nameless animal, "walking about and seeking what he may devour."

Capt. John Smith's "True Travels" (i. 217, et seq., Richmond edition) abundantly evinces what tempting offers New-England was supposed to hold out to mercantile adventurers about 1620: the year when the Puritans embarked from Holland. Whether or not these offers filled their watery eyes is a point too metaphysical for our investigation: it would better court the adjudication of the classic Mr. Baylies, the honorable historian of Plymouth colony. "In all the southern and south-western States," says he, "the natives of the 'old colony,' like the Armenians of Asia, may be found in every place where commerce and traffic offer any lure to enterprise." (Baylies' Memoir, part iv. p. 149.) If this is an hereditary propensity, then it is *almost* possible that the "good old Puritans" might have been prompted to woo fortune in a more silvery clime than Holland, where they were confessedly fast losing money, as well for a disburdened purse as for a burdened conscience. But your readers will be left to form their own decision as to the preponderating motive: all questions in which money and religion are so mysteriously blended, require for their interpretation a knowledge of some recondite principles in hermeneutics, which even our German text-books did not teach me.

So much, then, for one grand branch of the Puritan stock from which our asperser T. T. unquestionably rejoices to have sprung. On his second page he quotes (by "special desire"?) some antique Puritanical rhymes, (it would be a libel on them to say *poetry*,) in which the author pertly demands of Prelatists "what *charters*" they could point at as putting Puritans upon the vulgar level of patriarchs, prophets, *et id genus omne*?—them "the chosen emissaries of God," "favorites with heaven," "blessed beyond all mankind," "depositaries of the purest truth," "selected instruments to kindle in the wilderness the beacon of pure religion, of which the undying light" was to "spread its benignant beams across the darkness of the *whole civilized world*."[*] Beyond all reasonable question, while the ancient rhymester penned his self-soothing long metres, he remembered the magnificent *charter*, under the wing of whose protection his ancestors covertly aspired to something like despotic power and imperial dominion. A charter from King James was current as new-minted gold for the rights and privileges of the foes of monarchy and the denouncers of Episcopacy: it would be no better than continental dollars for the dignities and rights of the crosier and the mitre. We have seen what it did for Plymouth, and we can now stop a moment to see what it could do for Massachusetts.

On the 4th of March, 1629, King Charles I. granted a charter to certain individuals, styled "The Company of Massachusetts Bay." This charter was improved upon and enlarged by King William and Queen Mary in 1691. A charter, and a royal charter, is, you see, again the banner under which, rather than live in such a land as Holland, with all its liberty of conscience, these anti-monarchists and anti-churchmen are content to sail: this the tyrannical patronage, under which they are content to rear, increase and beautify the edifice of a new government, until they might grow strong enough to cast it off and assume the attitude of defying independence. I wonder if the Huguenots could have obtained such patronage from the government of France? This is a novel idea, and I cannot but express amazement that it has not been brought in contrast with some of those vituperative and exasperating complaints which have been cast against the Church of England for her unmotherly severity, her inhuman vengeance. Can these complaints be *plausible*, (I will not say *just*,) and could the head of that Church have bestowed his largesses[*] on those whom he was thus inclined to harrow or destroy? Again, I say let one imagine the Huguenots applying to Louis for such charters as Charles and William and Mary gave to the colony of Massachusetts, and the answer which would have followed, and then let him, if he will, compare beneficent and Protestant England with heart-hardened and papal France.

The charters of the English monarchs contained but one feature in them against which the Puritans could with the slightest *consistency* murmur, and this was, that they required toleration to be granted to all Christians, Roman Catholics only excepted.[†] That they were glad to receive these charters, and esteemed their provisions an ample guarantee to their self-estimated rights, is evident from the tardy and surly reluctance with which they submitted to the temporary nullification of one of them, and the rule of a royal governor in the days of Sir Edmund Andros. They were good charters[‡] for their civil privileges, and bad ones for their intolerance; and so they took them, determined, as the issue shows, to abide by them, in all which gratified their ambition, or promoted their interests, and to call them a dead letter where their injunctions did not please. The worst feature of the better charter (no toleration to a Romanist) was virtually of their own procuring, for so continual, so inveterate, so stinging were their taunts against the government for a secret preference of "papistry," that they were compelled into a severity which they would willingly have foregone. But so it was. They took the charter, (honest souls!) and read an exception from toleration, as excepting all but their "chosen" selves, (the immaculate "emissaries of God,") and they acted upon this monstrous *ad sensum* interpretation with a fidelity as unvarying as it was direful. "The very doctrine of any sort of toleration," says an authority on which we have frequently relied, (European Settlements, ii. 143,) "was so odious to the greater part, that one of the first persecutions set up here was against a small party which arose among themselves, who were hardy enough to maintain that the civil magistrate had no lawful power to use compulsory measures in affairs of religion." And yet these unflinching and keen connoisseurs in the art of the strappado are the blameless victims of persecution!! They are those "favorites with heaven," about the "severe virtue" "of whose rude intolerance, the world has been filled with *malignant calumnies*"!! (Bancroft, i. 377.) They are those moderate exclusives, whose "transient persecutions" "in self-defence" "were no more than a train of mists hovering of an autumn morning over the channel of a fine river that diffused freshness and fertility wherever it wound"!! (Bancroft again, i. 502.[§])

The Huguenots, says Mr. Smedley, in one of his interesting and able volumes, (iii. 256,) exhibited "the most unresisting patience" beneath a system which would have dragooned them into Papacy. But they might as well have looked for water gushing "from the rock of flint" as hoped for a drop of mercy to put out the scorching, searing fires, before which they and their possessions vanished like smoke away. The Puritans were as turbulent and abusive as rabid blood and unbridled tongues could make them. But they obtained privileges securing to them all the rights, immunities, comforts and hopes with which social safety and almost complete political independence could endow them. The only ugly and provoking page in their charter, "almost a *magna charta* of liberty," was that which authorized a PARTIAL TOLERATION; and that, had it not some pages of antidote to this cankering poison, or could not the offensive page itself have been quietly made a nullity, they would, with the heaven-daring King, have cut with the penknife and cast into the flames. (Jer. xxxvi. 23.) And yet the tale goes round with each revolving year, as true as comets and frosts for a customary recurrence, that they were the helpless, meek, uncomplaining, uncommiserated victims of a shivering and rasping persecution which all but ground them to powder. Their requiem is chanted with as much fervor and solicitude as if, like popish masses, it could abbreviate the purgation of the dead. Their acclaim is lifted up to a note of elevation which aspires beyond this low dim spot that men call earth, as if listening angels would lean from heaven to hear.[||] The very spot on which their shoes (or boots, I am unable to tell which[¶]) first rested, is contemplated with a veneration not surpassed by the deference of Mahometans for the "black stone" which the angel Gabriel brought to the patriarch Abraham, when he assisted Ishmael in "the celebrated caaba." (Butler's Hor. Bib., 215.) This spot is about to be enclosed from all rude and ignoble treading, and is to be guarded with most lively sectarian vigilance to all future time. Solid iron is to bar out all rash and irreverent tramplers. The *fiat* seems to have gone forth that the memory of the (by what *charter* are they entitled to the name?) the Pilgrims is to be glorified as it was in the beginning, is now, and ever shall be. The project which an infidel feared *his* countenance would thwart, (see Godwin's Essay on Sepulchres, pref., p. vi.) seems to chime happily with the notions of the *stiffest*, when pilgrim honors are its aim and theme. And all this issues forth, in unrebuked consistency, from the "High-Commission Court" of those who detest the "man-worship" of a servile Prelatist, and account the rites and ceremonies of even *Protestant* Episcopacy worse than the seven abominations, lurking (if they can only do it *safely*) in the heart of a revengeful hypocrite. (Prov. xxvi. 25.)

Oh! is there no appeal from the "damnatory clauses" of such towering legislation, such proscribing wilfulness? No hope for the re-action of pity, of honor, of justice? Alas! we fear not. We have waited for the returning tide of charity and wisdom—for the awakening caution of experience—for the soft sanative balm of time—"more than they that watch for the morning—I say, more than they that watch for the morning." Still they come not. Still, and on our oath, we are Protestants in vain.[*] Still it continues fashionable to consign an opposer of Puritanism to the pains and penalties of an uncharitableness bleak as the shore, repulsive as the soil, and impenetrable as the granite of Plymouth. The writer of these lines must undoubtedly be esteemed a heretic of heretics (*hereticus hereticorum*) for his presumptuous questioning of opinions grown well nigh as habitual and as "sanctified" as the ordinances of nature. Had he lived in the days of John Endicott, he could hardly hope to have been smothered in one of the "autumnal mists" of the imaginative Mr. Bancroft: he would have been mangled with the lash, burked in a dungeon, or swung on a scaffold for the ravens that wander for lack of meat.

March 11, 1835.

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[*] These quotations are from one of Mr. Bancroft's flourishes; vol. i. 377.

[*] Bancroft calls Charles' charter "a most precious boon;" i. 371.

[†] The charter of William and Mary excepted them. See Ancient Charters, edit. 1814. p. 31. Charles' charter said nothing about toleration.

[‡] The second charter, Judge Story says, "was hailed as almost a *magna charta* of liberty." Hist. Disc., p. 52.

[§] Very soft and pretty *mists* they no doubt may be to a *kind* imagination surveying them through the haze of distance; but they were genuine *choke-damp* to many whose sad fortune it was to live, or rather try to live, in the midst of them.

[||] True: this is not always attempted with *the grace of consistency*, as the pamphlet first noticed in these papers demonstrates; but of all farces for self-concord, Monsieur Hawes's book is a chef d'œuvre. He tells us "of the fragrant memory of the Puritans," (p. 109,) and of "the immensity of the *blessings* conferred by them on posterity," and then has a *whole chapter* on the mournful declensions and corruptions of Congregationalism growing out of Puritan mistakes. How is it that such Don Quixotical consistency has not obtained the honors of knighthood?

[¶] I have somewhere in my possession a long letter about the identity and preservation of a pair of Puritan *gloves*, described as good stout buckskin.

[*] What clergyman of the Protestant Episcopal Church in New-England who has not encountered the slander that he is little, if any, better than a Papist? This in this "happy era," as Mr. Waterman calls it, is often circulated with most injurious industry. *Proh pudor!*

From an Anonymous Pamphlet, published in Aberdeen, 1734.

PRESBYTERY. ITS ORIGIN AND CHARACTER.

Let us now examine the constitution of this Kirk of theirs in its several parts, and we shall find that their model is as erroneous as their original is confused: for when men take to themselves the liberty to vent every idle notion which their giddy brain produces, and that too with the assurance that their opinion is exactly agreeable to the word of God, how is it possible, but that the world must be filled with nonsense, absurdity and contradiction? Thus it was with the followers of John Knox, from whom, with several deviations and several additions, the Presbyterians are sprung.

Every thing they published, they boldly maintained to be consonant to God's word: as indeed so it was, according to their forced and far-fetched interpretation of it; and of the justness of their interpretations, they would allow none to be judges but themselves. The bishops and their clergy they vilified as ignorant sots that knew nothing, and so not qualified to judge in such weighty matters: and John Knox, in many places, boasts he was able to maintain his point against all the doctors and divines in the kingdom, as well he might, when he had a frantic rabble at his back ready to second all he said with a blind applause, and to fly in the face of all that would contradict him. Of this stamp were the men that found fault with the then Church, and would force interpretations of Scripture, to introduce and settle what they called a better scheme of their own devising. But let us see the truth of this in the branches of their constitution, their government, doctrine and worship.

First: As to the government of their Kirk, when we take a thorough view of it, nothing will appear more disorderly and absurd. Every single parish preacher takes upon him, indeed, to be the same with the old Christian bishops, and will tell you that his dignity is as great as that of Timothy, Titus or Epaphroditus, &c. His Kirk-session, of six or eight lay-elders, resembles the ancient diocesan councils, if you'll believe his own word: and when he sits at the head of that renowned jury, you must think you see one of the ancient Fathers, like St. Cyprian, presiding in the venerable assembly of his presbyters, such is the assuming pride of these men; and a pride too, that must be founded on falsehoods and groundless assertions. They'll maintain that St. James, bishop of Jerusalem, or St. Chrysostom, bishop of Constantinople, or St. Athanasius, of Alexandria, were but like their parish-ministers, and all their power extended only to be moderators of their respective Kirk-sessions. As if in a large town, like any of these three, one clergyman could suffice, even with the help of an unordained Kirk-session: or, as if the presbyters, that had the charge of men's souls under the bishop's inspection, were only dumb lay-elders. But see the vain-glory and stubbornness of these neighbors of ours; they cannot bear subjection to a bishop, yet every one of them must be a bishop himself, and thinks he is as great, and exercises as much spiritual power in his own parish as any old bishop ever did in his diocese.

But, my brethren, if you ask them what commission they have to show for this spiritual power of theirs, I fear you'll put them to a nonplus. Any of you that have the opportunity, may inquire at the Presbyterian bishop among you in this parish, what way he can deduce his ordination from the Apostles, or whether he pretends to go so far back for his commission? Why, he was ordained by a presbytery, and the members of that presbytery by another presbytery, and so on, till the beginning of the reformation; so all their ordinations centre in the persons of John Knox and the first reformers, and there they stop, they can go no further. But from whom had the first reformers their ordination? This is it, that puts them to a stand. Either they were laymen, and, having set up themselves for preachers, without any authority, pretended to ordain others; or they were ordained by popish bishops, which will be a great vexation to their posterity to think, that any power they have was conferred on them by Papists. Rather than admit such a stain on their holy religion, they will begin their power at John Knox, and tell you that he and some more at that time, were invisibly and immediately commissioned by God; and that the extraordinary gifts these men were blessed with, was a sure proof of their authority. This is the pretty foundation on which the whole weighty structure of presbytery is built, and this secret call, as they term it, they insist upon and plead as the only warrant they have, for exercising sacred offices. This was plainly the mind of some of our first reformers. In 1558, it was concluded, "That the brethren in every town should assemble together, &c., till it should please God to give the gift of exhortation by sermon to some, for the comfort and instruction of the rest. And at that time, zealous men exhorted their brethren, according to the gifts and graces granted unto them." And in the confession of faith, presented to the parliament in 1560, the sacraments are said to be administered by lawful ministers, whom we affirm, say they, "To be only they that are appointed to the preaching of the word, or into whose mouths God hath put some sermon of exhortation."

There seems, indeed, to be some excuse for the reformers in this: they found the popish bishops madly incensed against them, and positive not to countenance their designs any manner of way: and seeing nothing could be done toward a reformation, without setting apart some certain men to be preachers and ministers, rather than have the work stopt by the obstinacy of the bishops, to whom the ordination of ministers belonged, they made a fashion of ordaining them themselves: and from the inclinations, professions and behavior of these reformers, in other instances, we may conclude, that if the Popish bishops, at that time, would have complied with them, they would never have invaded their province of ordination.

'Tis true, they are not without blame: for an unlawful thing should never be committed, though with ever so good an intention, and no man must do evil, that good may come of it. And it was not only unlawful in them, to take upon them the ministerial function without a lawful mission; but their plea of extraordinary gifts and graces is likewise quite ridiculous and vain.

When our blessed Lord called himself the Son of God, did the Jews believe him, or did he desire them to believe him on his own word? No, he appeals to the miracles which he wrought; These (says he) testify of me.

If the Presbyterians will do some mighty thing, or show some miraculous sign to demonstrate the inward call of the Spirit, we will believe them. But let them tell you what extraordinary gift was to be seen about the Presbyterian reformers. A great many of them were plain, simple men, that found fault with the corruptions of the Church of Rome, but they knew very little about the constitution of the Catholic Church: they feared no danger and spared no pains in publicly explaining the Scriptures to the people: and the most of them were men of strict morality and untainted characters. But what of all that? Were these extraordinary gifts? So extraordinary as to entitle them to extraordinary privileges? Were any of them gifted with the power of working miracles, or wonderfully healing the sick, or raising the dead to life, or bringing about any supernatural effect, without the help of visible means, all which the Apostles, these extraordinary gifted men, were enabled to do? I never heard of any of them that pretended to this. And by all the accounts we have of them, there was nothing about them more than there is about the most of their followers now-a-days, an unseasonable, unbridled zeal, and a mighty pretence to extraordinary sanctity and devotion. And if these gifts could qualify men in those days for the office of the ministry, why not the same gifts qualify men to that office now?

If they can produce no other right for their being ministers, and for taking upon them to administer the sacraments of Christ's appointment, hath not every Christian the same right? If their ordinations were performed at first, by well gifted laymen, why should not the same method be observed now? I should think the Presbyterians in this parish, on the death of their last preacher, might have without any further ceremony, chosen out among themselves a well gifted brother, if any such there had been, to supply his place, and preach and pray to them, and not waited for the formality of a presbytery settlement; which, according to their own doctrine, there is no need for, where extraordinary gifts and graces are. May not one of Mr. B.'s elders mount the pulpit, and give the congregation a specimen of his gifts in his turn? And if the reformers had reason to complain of the bishops, for denying godly, gifted men the liberty to preach God's word to the people, may not the people now complain of their preachers for denying them the same liberty? Or are there no gifted, godly men among them but their preachers? I scarce think that their congregations will allow that to be said: and if there be any such man to be found in a congregation, that man hath as good a call to be a minister, as their present preacher, and if he should take upon him to preach and pray, and make a fashion of administering the sacraments to his neighbors, I cannot see how the presbytery, by their own establishment, could well quarrel with him.

You see what a mass of confusion their Church government is. I need not speak of their synods and general assemblies, these upstart judicatures, that are always minting at the Episcopal power, and in which there is as much tyranny usurped by parties of caballing men, and as haughtily exercised over their weaker brethren, as ever they complained of in the lord bishops. Thus is the Kirk of Scotland governed in a way that no Church in the world ever observed, and which was never observed nor heard of for more than a thousand years after there was a Church here.

From the Journal of the Institute at Flushing.

PROTESTANT LENT.

Whatever may be thought of keeping Lent, there are two ways of observing it which we think must approve themselves to Christians of all denominations, and those in compliance with the very letter of the Church on the subject. In the table of fasts in the Prayer-book, the season of Lent is set down among "the days on which the Church requires such a measure of abstinence, as is more especially suited to extraordinary acts and exercises of devotion." There will be a variety of opinion what this "measure of abstinence" is, and each individual must determine it for himself. But however literally it may be understood, we suppose it will include at least these two particulars. First; some retrenchment of ordinary luxuries. Second; total abstinence from ardent spirits.

Let us imagine that in the first of these ways, all Episcopalians practised abstinence during the forty days of Lent. That whenever the season returned, year after year they made it a rule to consider what luxuries of the table, or what indulgences in amusement, they could make up their minds to forego, from Ash Wednesday to Easter, and thus far, accordingly to deny themselves. Would they not be likely to make some very salutary discoveries, and to be convinced of some things which they cannot now believe? Would they not be surprised to find with how many trifles they could dispense which they now deem essential to their comfort? Might they not experience, too, not a little accession to their spiritual strength? But it is not the moral benefits of such abstinence that we have in view just now, but the advantages with which it would be attended of enabling every one to add so easily to his means of charity. Among the majority of Episcopalians, it may be fairly presumed that each family could save one dollar a week in the superfluities of the table, and other non-essential expenditures. At least, we may suppose that, throughout our country, there are five thousand such families. Let each of these families reduce their weekly expenses a single dolar—how easily could they do it; the difference in their tables would not be perceptible; the trifling privation which it would occasion would not deserve the name of self-denial—and thirty thousand dollars might be devoted to charity. Our General Missionary Society is crying out for help. We only want the funds, they say, (though something beside money, and *before* it too, is wanted,) to make the "wilderness rejoice and blossom as the rose." In this way, then, with how little pains, and without agents, or societies, or collections, could thirty thousand dollars at the end of every Lent be forwarded to the Treasurer of the Society: aye, twice thirty thousand, if the plan were acted upon in earnest. Besides the amount of good done with the money, this would be in compliance with the order of the Church, on the point of abstinence; this would be adding alms-giving to our fasting; this would be keeping Lent to some purpose.

The second species of abstinence which might be well adopted during Lent, total abstinence from ardent spirits, may be considered as coming within the very letter of the law. *Such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion.* It will be admitted by all, and most readily by those who are most in dread of animal excitement in religion, that the less we use of spirituous liquors, the better we are fitted for extraordinary acts and exercises of devotion. Now if all Church people, clergy as well as laity, would impose upon themselves this kind of abstinence, as many of them do, (to say nothing again of the pence that would be saved for the altar or the poor box,) they would have an opportunity of testing the "total abstinence principle," that we hear so much of in these days. They would find out whether ardent spirits in any degree were beneficial to their health; whether they helped or hindered digestion. Many Episcopalians belong to the Temperance Society, or act upon its principles without joining it; and so far, for their own safety and the general good of society, keep a perpetual Lent. Others object to the society because they will belong to no society for moral or religious purposes, except that of the Church. Now these could not but approve of such a *Lenten* temperance society. It would be very ecclesiastical: in conformity, as we have seen, with a positive rule of the Church. Perhaps by the end of Lent, they may find that "total abstinence," if they had not hitherto practised it, is on the whole a very good thing; that pure water is the best drink, and that the aching void ached less and less without its accustomed stimulant; and so be disposed, if not to join a general temperance society, to do still better, by forming a particular one in every parish throughout the Church.

In these ways we may combine the spirit of the Church with the spirit of the age; and none will accuse us of Popery in keeping Lent, if it be the means of confirming us in temperance and of increasing our charity.

COMMUNICATIONS.

For the Churchman.

STATE OF RELIGION IN TURKEY.

The established religion of Turkey is Mahomedanism, at the head of which is an officer called Mufti, who is second in power only to the Sultan. In many important matters the Sultan cannot act without first consulting him. There is a class of priests called Imans, also a body of monks called Dervises. The Mahomedans are mostly of the sect of Omar, though other sects prevail to some extent. Though the Mahomedan is the established religion, yet all others are tolerated upon the payment of an annual tax to government. As a certain writer says, the Turks having found it vain to attempt to force all men to embrace the same religion, have concluded to let infidels and heretics go quietly on to perdition upon paying well for their passage. The inhabitants are divided into Turks, Arabs, Jews, Greeks and Armenians. The Turks and Arabs are Mahomedans, and constitute about one-half of the population. The Greeks and Armenians are Christians; have an episcopal government and use a liturgy. Recent investigations among them by missionaries has led to a much more favorable opinion of their character than has generally been entertained. Episcopal missionaries can labor with great advantage among them.

The character of the Turks is generally bad. They practise polygamy—the Koran allowing each man four wives and as many concubines as he pleases. They are excessive opium eaters, to which they owe in no small degree the proverbial stupidity of their character. They are proud, haughty, indolent, and in general poor. Yet they are upright in their dealings and given to hospitality. Some travellers, however, tell us, and perhaps with good reason, that their fair dealing proceeds rather from stupidity than from any principle of honesty, and that their hospitality is exercised more from hope of gain than from generosity of feeling.

The languages spoken in Turkey are the Armeno-Turkish, Tartarean, Greek and Arabic. The latter is mostly used by the learned. The Turks have hardly any thing that can be called literature. They have some schools and universities, but of a very indifferent character. They go little farther in learning than the study of the Koran and commentaries upon it. Some attention, however, is paid to astrology, alchemy, poetry and music.

Missionary operations have been commenced in Turkey with some success. The Rev. Mr. Wolff, Missionary of the London Jews' Society, visited Constantinople in 1827, and found that the Gospel which he had been preaching to the Jews of Palestine, had reached those of Constantinople by means of travelling merchants, and had more or less affected three hundred of their number. Several immediately after made a profession of their faith in Christ, but experienced the most cruel persecution from their brethren. Mr. Shauffler was sent by the Female Jews' Society of Boston, about two years since, to labor among the Jews of Constantinople. The British and Foreign Bible Society has recently employed two agents in Turkey for the purpose of circulating the Scriptures. In 1831, Messrs. Goodell and Dwight were sent to Constantinople by the American Board to labor among the Greeks and Armenians. They have established more than thirty schools among the Greeks, containing upward of 2000 scholars. In this they have the encouragement of the Greek Patriarch, and of the bishops, though many of the inferior clergy are opposed. Mr. Goodell has translated the New Testament into the Armeno-Turkish language. Much opposition has been made to missionary effort both by Mahomedans and Romanists. The latter have shown themselves unflinching enemies to the diffusion of Christian knowledge. They join fully with the Turks in their efforts to suppress the Bible, and oppose Protestant missionaries. In 1824 a firman was issued by the Sultan against the circulation of Christian books. This was soon followed by a bull from the papal agent at Constantinople, commanding all Catholics, who had a Bible or other prohibited books in their possession, to bring them forward within eight days to be burnt on pain of excommunication.

The history of Turkey for the last twelve years has been one of peculiar interest. At the beginning of this period it stood powerful and secure, the lord and terror of the East. The Greek revolution was the commencement of a series of events, which seem destined to affect the whole eastern world. This interesting but degraded people ventured to resist the tyranny of the Turk, and thereby brought upon themselves the unsparing vengeance of their lords. The destruction of Scio, and the massacre of the Greeks throughout the empire, present a scene of barbarity which scarcely has a parallel in the annals of human wickedness. But circumstances soon rendered it necessary for the Sultan to cripple his own power by the complete destruction of the Janissaries, perhaps the most effective military corps that ever existed. Soon after, daring to insult the English flag, he suffered for his temerity by the complete destruction of his fleet at Navarino. The Greeks obtained their independence, and then came on the war with Russia, by which the Sultan's power was still farther reduced, and several provinces were wrested from him. Shortly after followed the war with Egypt, when Ibrahim Pasha, who six years before in the service of the Sultan had been the scourge of Greece, turned his arms against his sovereign; annihilated the last army the Turk could bring into the field, and shook the foundations of his power. And as if Providence was bent upon his destruction, about the same time one-fourth part of his capital was destroyed by fire, and the cholera and the plague raged with uncommon malignity throughout his dominions. Thus this once potent monarchy is left without navy, without army, without resources, without friends, and is now reaping the righteous retributions of Providence for its cruelty to its unhappy subjects. The apocalyptic vision seems in a course of fulfilment, when the beast and the false prophet shall be cast together into a lake of fire.

If we may suppose an analogy to hold between nations and individuals, now is emphatically the time to pour the consolations of the Gospel into the bosom of this afflicted people. The arm of the tyrant is crippled, and has little power to harm the followers of the Cross, and the misfortunes which the nation has experienced may, perhaps, in the providence of God, prepare it for the reception of heavenly blessings. And it is a most delightful anticipation to every Christian, that this country, once the seat of a powerful and honored branch of the Church of God, should be reclaimed from its errors and raised from its degradation; and that the banner of the Cross should again wave over the city of Constantine, and hallelujahs to the Lamb be again heard within the walls of St. Sophia.

S.

For the Churchman.

THE REFLECTOR.

SELF-COMMUNION.

The human mind is ever active in the exercise of thought and reflection, and hence there is no man who does not more or less commune with his own heart.

It is true there are various objects upon which the thoughts may play, and in the choice of these objects, it is also true, men are often times unhappily directed. This arises from our depraved nature. A wayward fancy and the suggestions of our corrupt passions too generally overcome the voice of reason and revelation, and lead the thoughts that should aspire after spiritual truths to the contemplation of degrading and short-lived objects.

How important then that we guard against such innovations! If we permit ourselves to become familiar with sin by giving it free intercourse with our thoughts, it is highly probable that its heinousness will become less and less apparent, till at last it gains a complete victory over our hearts.

For an example of *devout* and *holy* meditation the Psalmist David stands pre-eminent. "I commune," says he, "with mine own heart and search out my spirit." He held no sensual and degrading communion within. He indulged not in meditation of a corrupting character. The thoughts that arose from his mind were pure, being well calculated to advance the perfection of the soul, and to prepare it for heaven. That portion of time which so many of all ages spend in idle and vain thinking, David consecrated to serious, religious study—to an examination of the inner man—to a strict scrutiny of the heart.

But alas! how few even *attempt* to follow this bright example. Not even the warnings of a second death, neither the glorious consideration of an immortal life will arouse them.

Their communion is with the world. Their affections are ice bound with sinful pleasures. They have no thoughts but what are connected with the present—no desires but of a sensual character.

There are some, however, of an opposite description. Yes! blessed be God! There are those who have come out from the world—who have renounced its pomps and vanities for the sweet communion of their own hearts. A Saviour's boundless love is the theme of their lips; mercy, judgment, and an eternal inheritance, the subject of their thoughts. No consideration would induce them to turn back. They have learnt from experience, that the happiest moments of their lives, are those which are devoted to God. In the devout exercises of the closet they find a solace for all their cares—and a balm for every wound.

The word of God is full of consolation and hope. Prayer and meditation is to their souls the *very staff of life*.

In the sacred communion of their hearts they have experienced that the Lord is gracious; and that "blessed are all they that put their trust in him."

F. M. P.

THE CHURCHMAN.

SATURDAY, MARCH 28, 1835.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the price per annum of subscription to this paper.

TO CORRESPONDENTS.

"J." "C—D" and "Grostete" are received.

Will "Φιλαρχαιος" inform us how to address him?

The following documents are inserted at the request of the Standing Committee of "The Press."

CIRCULAR.

New-York, March 28, 1835.

Sir,—I take the liberty of handing you herewith a copy of "The Churchman," for your perusal and inspection. The circulation of *The Churchman* in the City of New-York, although respectable, is by no means equal to what might reasonably be expected from that large, wealthy, and influential portion of the community who are Episcopalians, and who, it is confidently believed, would cheerfully extend to it their patronage, if it were properly brought to their notice and consideration. Under this impression, the *Standing Committee* of the "New-York Protestant Episcopal Press," representing the Proprietors of The Churchman, have directed me to procure from the Right Rev. Bishop of the Diocese, and the Rev. Clergy of the City, such recommendation of it as they are disposed to give, and to lay the same before their fellow Churchmen in the several parishes of this City. The opinions of the Bishop and Clergy, which will be found on the second page of the paper, being founded upon an acquaintance with the course of *The Churchman* since its establishment in March, 1831, it is thought will be regarded as satisfactory to all those who have not had the same opportunity of judging of its merits as a Religious Journal.

In a few days the person who leaves this circular and its inclosure, will call again upon you, when it would be gratifying to receive your subscription, the terms of which are $2 50 per annum if paid in *advance*, or $3 if paid at the end of the year.

Very respectfully, your obedient Servant,
Floyd Smith,
Agent P. E. Press, No. 46 *Lumber-street.*

It is now four years since the publication of the Churchman was commenced in this city. During that period it has established a most unquestionable claim to the approbation, the confidence and the patronage of the Episcopal community. The last, however, falls very far short of its merits, of the means which that community possesses, and, I am confident, of what would be the case, if the paper was more generally known. As the Standing Committee of the Protestant Episcopal Press, in which institution the proprietorship of the Churchman exists, are about making efforts to extend its circulation, I earnestly recommend that the paper be taken by every family in our communion. It will be found the source of much interesting religious information, of able and well-conducted elucidations and defences of the principles and institutions of our Church, and of edification in all the holy doctrines and precepts of the Gospel.

Benj. T. Onderdonk,
Bishop of the Diocese of New-York.

New-York, 1835.

I entirely concur with the Bishop in the above recommendation of the Churchman, and earnestly hope that the paper may be taken by every family of my congregation.

Tho. House Taylor,
Rector of Grace Church.

I cordially unite in recommending the Churchman to the members of our communion generally, and more especially to those of the parish with which I am connected.

Wm. Berrian,
Rector of Trinity Church.

My own sentiments entirely coincide with those of the Bishop and of my clerical brethren, and I should rejoice to see the Churchman in the hands of every family belonging to my congregation.

W. Creighton,
Rector of St. Mark's Church.

It will give the undersigned much pleasure to see the Churchman more extensively circulated among the members of his congregation.

Wm. Jackson,
Rector of St. Stephen's Church.

Having great confidence in the talents, learning and piety of the Editor of the Churchman, and believing that the paper, as now conducted, will serve the best interests of religion, I cheerfully commend it to the patronage of my friends and parishioners.

J. F. Schroeder.

I endorse the Rev. Mr. Schroeder's recommendation.

W. A. Clark.

Although the Churchman differs in its views of some subjects, from those of the undersigned, yet he takes much pleasure in recommending it to the patronage of his parishioners as a paper containing much useful information, and conducted with uncommon ability.

Manton Eastburn,
Rector of the Church of the Ascension.

I concur in the recommendation of my friend, the Rev. Mr. Eastburn.

James Milnor,
Rector of St. George's Church.

The distinguished ability with which the Churchman is conducted, and the great amount of interesting and edifying matter which it usually contains, entitle it, in the opinion of the undersigned, to a generous support from Episcopalians.

F. H. Cuming,
Rector of Emanuel Church.

The undersigned heartily join with their brethren in their high estimation of the Churchman; they also cordially recommend it to the patronage of their congregation.

Thomas Lyell,
Rector of Christ Church.
Aldert Smedes,
Assistant Minister of Christ Church.
A. Verren.

The undersigned cordially concurs in the Bishop's recommendation of the Churchman, and hopes that the paper may receive a more generous patronage from Episcopalians.

H. Anthon.

March 6, 1835.

I fully concur in the above recommendations.

John McVickar.

Columbia College, March 7, 1835.

I entirely coincide in the views of the Churchman expressed by the Bishop and clergy, and shall be happy to hear that the paper is extensively circulated.

Thomas Pyne,
Rector of St. Peter's Church.

Floyd Smith, Esq.,

Sir,—In answer to your polite note desiring my opinion of the Churchman, I have only to say that while it is committed to the warm heart and glowing pen of the present Editor, I have every reason to believe that it will be read by all who value the doctrine and principles of the Church with satisfaction and profit, and will contribute, through the Divine blessing, to promote the important interests of truth and holiness. That it may be thus blessed, and rendered instrumental to general edification, is the sincere wish and prayer of

Yours, &c. Thos. Breintnall.

New-York, March 6, 1835.

The experience of the Church has fully attested the importance of journals, magazines and newspapers for the dissemination of sound principles of religion and virtue, and for the wide circulation of intelligence interesting to the scattered members of the Christian household. For purposes of such importance the Churchman cannot fail to exert a highly beneficial influence in the Episcopal community; and it is to be regretted that it has not received as extensive a patronage in this city as on these accounts it deserves. It would be desirable that its size should be increased, which would admit a more full discussion of many subjects which at present are necessarily contracted to a brevity unsuitable and unsatisfactory.

If the present effort for an improvement in these and other respects can be promoted by the name of the subscriber, it is here freely given.

L. P. Bayard.

I avail myself with pleasure of the opportunity thus presented me of stating my entire satisfaction with the manner in which the Churchman is at present conducted. Its high tone, impartial spirit, and firm independence will, I trust, commend it every where to the regard and patronage of Churchmen.

John Murray Forbes,
Rector of St. Luke's Church.

I heartily concur with my clerical brethren in recommending the Churchman to the patronage of the members of our Church, and should be gratified in knowing that it was taken by all the members of my congregation whose circumstances will admit of it.

Lot Jones,
Missionary of the Church of the Epiphany.

I concur entirely with the Bishop and clergy in the opinion that the Churchman is most ably conducted, that its wider circulation is calculated to subserve the interests of religion and of the Church, and in the wish that it might find its way into every family whose circumstances admit of their subscribing to a religious paper. I would earnestly recommend it to the attendants of the Church of the Holy Evangelists.

Hugh Smith.

[Extract of a letter from the Rev. A. B. Hart, Rector of St. Andrew's Church, Harlaem.]

"Already widely known as an organ of our Church, its genuine worth should entitle it to an extensive circulation. The evident labor and discrimination bestowed, in a careful arrangement of its columns, will attract the observation of the most cursory reader; and the ability displayed upon its editorial articles is highly creditable to its excellent conductor. While polemic excitement rages around our ears, it is peculiarly gratifying to remark the manly and Christian temper of the Churchman, and its abstinence from that coarse vituperation which too often characterizes existing controversies, and deplorably impairs the harmony of Christians, while, by disgracing the advocates, it retards the triumphs of religion."

Bloomingdale, March 14, 1835.

My dear Sir,—In answer to your note of yesterday, in which you express the wish of the Standing Committee of the Press to obtain from the clergy of the city such recommendation of the Churchman as they may be disposed to give, I take great pleasure in stating my opinion that it is fitted to promote the intellectual and religious improvement of the better-instructed class of its readers. If I may be allowed to suggest a single doubt, it is, whether the tone of the paper is not somewhat too elevated for the plurality of persons in the humbler walks of life. Perhaps if one page were devoted to articles and extracts more particularly suited to this class, the good cause you have at heart would be furthered. Its able, learned and zealous Editor is perfectly capable of adapting it to all descriptions of his fellow Christians.

Sincerely yours, Wm. Richmond.

PROGRESS IN PIETY.

In the midst of the anxiety that is felt and the efforts that are made to send the Gospel to rude and distant lands, to develope its latent excellences, and apply them to the changing habits of society, and to novel modes of benevolence, is it not matter of wonder that so little advance has as yet been made in the application of Christian truth to the Christian life? If the Gospel preponderates over the world in its influence on our hearts, we are satisfied. We abstain from certain prohibited pleasures and indulgences, and call it a renunciation of the world. We perform a prescribed routine of religious duties, and, with secret complacency, dignify them as the grand evidences of faith. When we have done thus much we seem to consider that the great purposes of our Christian vocation are answered. One change of heart we are accustomed to expect in all, and the evidences of that we are careful to secure. Thenceforward we never dream of experiencing any strongly-marked change in our character. We talk indeed of a steady progress in piety, but this view is rather forced upon us by the theory of Christian faith than exemplified in the results of Christian practice. Like the lost traveller without guide or compass, who fancies that he is moving forward when in reality he is describing a circle, we find ourselves at the end of one, ten, or twenty years, reverting to the point from which we set out, and continually intersecting our track. Nor are we much grieved at the discovery. So that the Christian life does not become extinct we care not for its suspended animation. So that we do not forfeit the hope of a resurrection to the joys of heaven, we are willing to be dead to those joys while on earth. We once lived in a state of being of whose sinfulness and wretchedness we were imperfectly conscious, and were by faith translated into a new state of peace, freedom and happiness. But what unknown sins may yet be detected; what sources of disquietude may yet be infusing a secret bitterness in the soul; what new bliss may yet be secured; what springs of self-approbation may yet be opened; what untried forms of benevolence may yet exalt the soul into the consciousness of new being; what treasures, in a word, in *the unsearchable riches of* Christ may yet be appropriated, are points of comparative indifference. This is an enlargement of soul of which the believer is often as ignorant as is the sinner of the first stage of Christian experience. It is to too many a new life to which they need to be awakened by the same divine agency which first broke the slumbers of spiritual death.

May not this supineness be traced, in some measure, to a defective method of exhibiting the Gospel? Are not many words used in an *arbitrary* sense which ought to express natural and obvious truths? What idea, for instance, is conveyed to an ordinary mind by the terms conversion, regeneration, perdition, salvation, heaven and hell? In many instances, it may be feared, these words serve to enthral the mind in the folds of error or in a shroud of darkness. A man renounces the world and embraces the Gospel, and he is declared to be converted, renewed, regenerated, to have escaped perdition and secured salvation. We hope not to be understood as objecting to the use of these words in this sense, sanctioned as it is by Scripture, and the uniform usage of the Church. But we would have it understood that they are so used only in comparison or by way of eminence; that they refer to no arbitrary allotments of God, but express, simply and naturally, the effect of Divine truth in its application to the heart and conscience. We would never have it forgotten that perdition and salvation, heaven and hell are involved in every act and suspended on every moment. In the hourly enjoyments and business, in all the duties and relations of life, we would have it impressed on the mind that perdition means the loss and salvation the gain of present happiness; that every sin which is committed leaves the soul in hell, and that every sentiment of self-approbation, in a scripturally enlightened conscience, lifts the soul to heaven: in a word, that man must look for these allotments nowhere else than in his own bosom. Nor do we see any reason why the necessity of regeneration and the new-creation should be preached to the impenitent alone. These words are powerfully descriptive of the change wrought in the soul in its first transition from a worldly to a Christian life. In a still larger, and to us an inconceivable sense will they apply to the change which awaits the happy soul at the hour of dissolution, and to the still greater change in the full consummation of its joys after the resurrection. These words convey bolder views than any others, and are worthy of a revelation from heaven. We would not lessen their sublimity, but we would have it felt and admitted that they express changes which may occur at any period of the Christian life. To apply them, as is sometimes done, to a progressive state of the Christian life, is to force upon them an unnatural meaning, and to degrade the Scriptures to the standard of our indolence instead of attempting to raise ourselves to the standard of their requirements. Christians, as we have seen, are apt to become stationary or rather to sink down into their natural state of apathy and irreligion. But even when this is not the case, even when we are, on the whole, advancing in piety, the startling providences of God are often the means of presenting the truth to the mind in so strong a light that our past faith and works seem to have been nothing. What shall we say to a man in this frame of mind? Shall we attempt to reconcile him to his former views? Shall we magnify the evidences of faith which he formerly gave, assure him that he *has* undergone the only great change which can be experienced in this world, and encourage him to hope that when the present excitement has passed away, his former principles of action may resume their sway? No: this is to quench and resist the Spirit of God; as really so as it would be to allay the first compunctions of the repentant sinner, and turn him back to the light of nature for the government of his life and the elevation of his heart. Rather let such a person be treated as a sinner, bowed down by the first convictions of sin. Let him be led to feel yet more poignantly that his former faith and works have been as nothing; let him be taught to look for a new and clearer revelation of the violated law, for new and brighter manifestations of mercy and truth. In a word, let him be led again to expect the regeneration and new creation of his soul. Let him know that he may be born again to a new and livelier hope; that there may be yet in reserve for him another delivery from sin and misery, another enlargement of grace and joy, as vast as any which he has ever experienced. Let him again repeat with more intensity of meaning and with higher transports of delight, the words which described his first translation to a state of freedom and expanded vision, "Whereas I was blind, now I see."

To some this language may seem extravagant. But we fear no such charge from those whose minds are emancipated from the shackles of system, and who are accustomed to study the varieties of human character and the infinitely diversified adaptability of Christian truth. The subject might be illustrated by numerous examples, but for want of room we must leave the reader to follow out the thought, if he is disposed, for himself. Let him picture to his mind Christians of different grades: let him take the Christian man of business, the minister of average attainments in knowledge and piety, a Hall or a Beveridge, a John and a Paul. And making full allowance for different organization of mind, is it not conceivable that the soul, simply in its conceptions of Christian truth and duty, may be exalted from a lower to a higher grade of spiritual being, by successive revelations of light and transformations of heart? Happy they in whom the work of sanctification is so strictly and steadily progressive, that no remarkable changes can ever be desired!

Religion, in any sense worthy of the Christian faith, is no part of our nature. It is a plant of heavenly origin, and is apt to sicken and die in the soil of nature. The human mind has a natural bias to atheism. One development of truth awakens and enlivens the world, but after awhile loses its power, runs out, and makes room for another. A revelation was made to our first parents, and their posterity sunk into wickedness and polytheism. It was renewed to Noah, and the renewal was followed by the same results. The Sun of Righteousness arose, but was darkened with thick clouds of superstition and error. The lethargy was broken at the Reformation, but the same torpor has again seized on various parts of the Reformed Church, and again been shaken off by new impulses of life. In all these vicissitudes the truth has been substantially the same, but it has been flashed upon the mind in new and broader streams of light. And if, as is fancied by some, Christ himself were to appear in person to usher in a new dispensation, it would still be found that "judgment must first begin at the house of God." He would reveal himself to the most holy and active portion of his Church, and convince *them* of sin, and awake *them* from death. He would reveal the same truth; but it may well be that he would devise a new language and new images to disenthral the Christian world from the low and grovelling conceptions with which they had debased Christian truth.

Let us beware, then, of taking scriptural words in an arbitrary sense. By making the terms in current use in religion stand for unnatural ideas and arbitrary appointments, instead of employing them to express real and obvious verities, we cramp the operation of Christian truth, repress Christian energy, and throw a perpetual stumbling-block in the way of infidelity. We call the Bible a *revelation*: let us never forget that it is the part of a revelation, not to originate or create truths, but simply to *reveal* or *discover* truths which were before hidden, but which yet are founded in the nature of things, and contain an intrinsic beauty and harmony.

JOURNAL OF THE INSTITUTE AT FLUSHING.

We have here a thick pamphlet of between sixty and seventy pages, forming the second number of the third volume of a publication intended primarily to subserve the purposes of the Institute, but devoted also to the interests of education in general. The matter is wholly original. On our outer page we give an extract from the leading article, entitled Protestant Lent, commending its suggestions to the consideration of our readers. The Journal contains also an address to the Heber Missionary Society of the Institute, by the Rev. S. R. Johnson, of which we shall take further notice. The essay on "Physiology as a branch of Education" is spirited and well written, and we like it none the less for having a little of the professional tinge. The concluding brief dissertation on the relation between Theology and Mathematical Science contains several ingenious and profound reflections, which we shall take pleasure in transferring to our columns. This essay is from the pen of Mr. Charles Gill, the Professor of Mathematics in the Institute, a gentleman who to profound and extensive attainments in pure mathematics, adds a taste for the beauties of literature, and an ability to convey his thoughts in a chaste and perspicuous style. Mr. Gill has here struck upon a vein which we have long been anxious to see explored, and which a strong mind furnished with the proper materials will hardly fail to work to good effect.

We would not omit to notice the Class Exercises, which are excellent, and challenge for the institution as high praise for literature as it confessedly enjoys for moral and religious culture. The same may be said of the remarks on Julian the Apostate, which, though appearing as a communication, is, we suppose, an indigenous plant.

But that to which we chiefly desire at present to direct attention is a suggestion thrown out by the Principal of the Institute to the friends of education. The popular efforts which are now making for the diffusion of knowledge both in this country and Great Britain have a great and radical defect. They contain no provision for moral or religious influence. They thus provide for the increase of power without offering any security for having it enlisted in behalf of virtue, and directed to the good of the community. Without such security it is obvious that knowledge may tend to increase the amount of vice and misery. To borrow an apt illustration from the Journal, the German farmer, if the acquisition of knowledge be the whole of education, reasoned correctly when he opposed education on the ground that his eldest son had learned to write and had forged his father's name! We use a graver argument indeed, but yet follow out the same principle when we cite the authority of foreign journals for the alleged fact that the increase of crime, where education has been prosecuted on Lord Brougham's model, has been in the ratio of the increase of knowledge. The subject is at present occupying the attention of many philanthropists, and we see indications in various quarters of a simultaneous movement, which shall have for its object the union of moral, or religious, and scientific education. The admirable organization and benign results of the Normal schools of Prussia have awakened the attention of the world. Our republican institutions and diversities of religious belief prevent the adoption of the same model in this country. But can nothing be done? Shall we multiply the means of disseminating knowledge, and make no provision for preserving it in alliance with virtue? It was the fruit of the Tree of Knowledge which introduced evil into the world, and the story has ever been thought to convey a wise lesson, even by those who regard it as no better than an allegory. Indeed, the whole history of man is a proof that knowledge may be perverted to the worst as well as used for the noblest ends. Is there no way then in which our legislatures can be saved from the fearful danger of divorcing knowledge from religion, and thus augmenting a power which may be wielded as effectively for evil as for good? Mr. Muhlenberg answers the question by suggesting the following plan, of which it may at least be said that it is conceived in a liberal spirit, and projected on a broad basis.

PLAN FOR THE UNION OF RELIGIOUS AND SCIENTIFIC EDUCATION IN THE UNITED STATES.

"First: Let there be a school fund in every state, to be raised by taxation and appropriations of public property. Let the state, as well as private citizens, make it a favorite object of their liberality, that the fund might be as ample as its purpose is important.

Second: Let the yearly proceeds of this fund be divided among the different religious denominations, for the purpose of education, and in proportion to the number of children and youth instructed in their respective schools.

Third: Let each denomination be obliged to exhibit to the legislature a faithful employment of their share of the fund, and also to submit their schools to the visitation of officers appointed by the legislature.

Fourth: Let the schools be of a higher or lower grade, according to the extent of the fund, and the additional means applied to the object from other sources by the respective societies. In a word, let the State supply, either in whole or part, the requisite money for public education, and let the different sects of whatever name, Christians or Jews, Protestants or Catholics, conduct the education.

Now such a plan we think must be attended with various advantages. It would be more efficient than any

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of the present plans of public education. The sects would take better care of their respective schools than the commissioners can be expected to take of the district schools. There would be a wholesome rivalry among them, who should have the best institutions; and as their share of the funds would be proportioned to the number of their scholars, to increase these would be an important object. In this manner religious party spirit would be turned to good account. Indeed, nothing could be better either for Christianity or the commonwealth than that it should expend itself in such a wholesome emulation. Let the sects vie with one another in the excellence of their schools, and the *odium theologicum* will do more for the world than it has ever yet done.

Again: In this manner our whole population will be thoroughly educated in some religious faith; a part, indeed, in what we should consider a very corrupt faith. But the worst forms of Christianity are better than infidelity. The foundation of good morals at least would be laid broad and deep over the land. But as the evangelical Protestant denominations constitute the majority of our population, the majority of the young would be thoroughly indoctrinated in a pure faith.

But would not bigotry be the result? Educated in sectarian schools, the pupils would hardly learn to love one another, at least as fellow Christians. Were this the case, *still* we would say, bigotry is better than infidelity or indifference. But we apprehend no such result. Bigotry is not the spirit of the age, and we may suppose that the teachers of the schools, as well educated men, would not cherish it in their pupils. Liberality is at present the policy as well as the duty of the different Christian sects, and in the new state of things it would be still more so. Besides, they would have so much rivalry in the success and numbers of their schools that they might be less disposed to religious animosity. Those who differed in essentials, as Protestants and Catholics for instance, would be thrown still wider apart, but the bond of union among those agreeing in the main would probably be strengthened. Whatever minor difficulties and evils might attend the scheme, they would be trifles compared with the immense good of raising a sure bulwark against a common and deadly enemy. Infidelity cries, 'Knowledge is power. Educate the people! Educate the people!' and would gladly take the work into her own hands. This the public opinion will not allow; but the next best thing for her already exists—schools without religion. 'Educate the people,' let us heartily respond. Educate the people in all useful knowledge, and carefully in whatever faith we conscientiously believe has come from GOD."

GENERAL BIBLE, PRAYER-BOOK AND TRACT SOCIETY.

THE writer of "An Appeal to the Church," proposes that there should be a General Society, on the same footing with the General Missionary Society and the General Sunday School Union, for the supply, either gratuitously or at reduced prices, of Bibles, Prayer-books and Tracts, in every language and in every form, not only throughout the Church in the United States, but to our Foreign Missionary Stations, and to the world at large. The importance of these General Institutions in strengthening the unity of the Church, will be readily admitted, and it seems equally undeniable that a Society such as is here proposed is adapted to the exigencies, and demanded by the spirit of the Church at the present crisis. These, and other considerations in behalf of the enterprise of much weight, are eloquently enforced in the following extract, which we recommend to the attentive perusal of the reader.

"*We owe it to our profession.* As a primitive Church, we have received from them to whom the LORD intrusted it, the revelation of eternal life,—to be transmitted and perpetuated, till he himself shall come again. As Protestants, we stand upon the Bible,—holding and teaching nothing which may not be 'concluded and proved' thereby. As Protestant Episcopalians, we claim a Scripture warrant for the ministry with which we are intrusted; and, on the ground that it is eminently scriptural, evangelic, spiritual, present to all who will receive it, those forms of sound words, and that plan of godly worship, which place our Liturgy, in the judgment of all Christians, first in the rank of uninspired productions. Honestly differing from the numerous families about us, who bear with us the name of CHRIST, in points of discipline and worship,—deeming them of high importance to the preservation and extension of the truth,—and finding liberal provision made at other hands for circulating the Scriptures,—we have been placed in an attitude, which may appear, to superficial observation, neglectful of our duty to aid in their diffusion through the world. We owe it to our profession, therefore, as evangelical and apostolic men,—we owe it to our consistency as Christians, to supply this single defect in our ecclesiastical organization, and to wipe off every suspicion of inattention to the holy book of GOD. The enterprise proposed would be *a powerful bond of union.* All Churchmen are agreed in regard to the duty of circulating the Scriptures. As to the mode of doing it, they differ. Some,—deeming it an obligation immediately incumbent, which in conscience they cannot defer, though they would much rather discharge it in connexion with their fellow Churchmen, yet, finding no provision for so doing, unite, in this particular charity, with those from whom, in many points, they conscientiously dissent. Others,—equally desirous of doing what they can, that the Word of GOD may "have free course and be glorified," yet, opposed on principle, to union in religious efforts with those with whom they are not wholly in agreement, withhold their efforts and their influence from this sacred cause, until some door shall be opened to it through the Church. A multitude, more numerous than both of these, do nothing in the matter, because, under these circumstances, it is not brought directly home to their consciences and hearts. The proposed Society would unite all who are now interested in the subject, and extend that interest to many more; while the spirit of unity and love thus imparted, like the fragrant oil on Aaron's head, would run over, and imbue with its delightful perfume all our institutions."

But allowing to these arguments their full weight, is the *present* the proper time for carrying the measure into effect? We *hope* the answer will be in the affirmative. Certainly it will be difficult to reply otherwise to such pleading as the following. The writer aims to awaken an interest in the subject, prior to the meeting of the General Convention at Philadelphia, in August next.

"The lapse of three years more, if we omit the improvement of the present favorable conjuncture, may find us torn, for our sinful indifference, by divisions, which the institution contemplated might, under GOD, have prevented. The Church is just becoming sensible of her Missionary obligations. The labor of love in classic Greece, in spite of difficulties, is gaining ground and giving promise of good fruit. A mission to dull and sluggish China is resolved on, and the men are ready. Our solemn pledges to benighted Africa stand recorded, but, alas! stand unfulfilled. Within our own territory, and in its direct vicinity, there are heathen, and worse than heathen, to be instructed and converted to the LORD that bought them. For these great works, the Missionary spirit which now, in answer to our prayers, animates the General Theological Seminary, and will soon, we trust, pervade the Church, will raise the men. But, were they now ready, where should the Bibles, the Prayer-books and the Tracts be found? Could we supply the hundredth part that should be needed, even in the English language? What could we do for the tribes of our own Indians, for the hordes of Central and Southern America, for the Chinese, for the African? How could we enter on that "field," "*the world*,"—so that, of *our* heralds of the Cross, as of them who went forth, it might be said, "Parthians and Medes and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues, the wonderful works of GOD?" What they were enabled to do by the miraculous gift of tongues, GOD has enabled us to do, by that almost miraculous gift, the art of printing. Our negligence to use it, our niggardliness in using it for the salvation of immortal souls, will as little excuse us before GOD, as the wilful silence of an Apostle would have excused him in withholding, from the use for which GOD gave it, the power to "speak with tongues." It is in vain—it is more than that, it is unmanly and unfair—to speak of our reliance for these things upon other sources. The British and Foreign Bible Society, the American Bible Society, the American Tract Society, are indeed noble institutions,—nobly conceived, nobly endowed, nobly conducted; and whatever may be thought by any of the principles on which they have been founded, none can deny that we have received at their hands noble expressions of Christian munificence. But why should we rely on the former to print our Bibles, or on the latter to print our Tracts, any more than to support our Missionaries? On which of them shall we depend for our supply of Prayer-books? Or how can we expect a Society, not in the Church, to produce Tracts which shall accomplish our purposes, as Churchmen. The very thought is unworthy of us, as Christians and as men. It is unjust toward them. They have "the world" before them, as well as we. For all they are enabled, and desire to do, for its conversion to the LORD of grace and glory, let us give him the praise. But for us, let us never speak nor think of ourselves, as an independent Church, until we have within ourselves the means of supplying Bibles, Prayer-books and Tracts, in every language which we seek to sanctify to the pure worship of JEHOVAH,—not only to the utmost extent of our own demands, but enough besides, 'to give to him that needeth.' Let us be prompt and cheerful in bearing the burthens of others, but let us lay our own on no man. Let us labor with our own hands 'to support the weak;' and let us always 'remember the words of the Lord JESUS, how he said, IT IS MORE BLESSED TO GIVE THAN TO RECEIVE.'"

GREEK MISSION.

AN extract from a private letter from Greece, in the New-York Observer, of the 21st ult., contains the following gratifying notice of our missionaries in Greece. Visiters of every description unite in speaking of Mr. and Mrs. Hill and their associates in Greece, in terms which must be cheering to all the friends of missions.

"The wind did not allow us to get under weigh [way] that evening; and, the next morning, the Rev. Mr. Hill, Mr. Finlay, a Scotch Philhellenist of great intelligence and respectability, residing at Athens, Mrs. Finlay, his wife, an Armenian lady of Constantinople, Miss Mulligan of the mission, and an interesting Greek girl, trained in the family of Mrs. Hill till qualified both in mind and manners to be an important auxiliary in her school, came on horseback to the shore, opposite to the anchorage of the frigate, and were received on board by our boats to spend the day, in compliance with an invitation from Captain Ballard, in case we should be detained. We were happy in the opportunity of thus reciprocating, in a small degree at least, the hospitality we had received. All seemed to enjoy themselves; and the effect of a full band of more than ordinary excellence on the sensibilities of the ladies, especially of the young Greek, who, for a first time in her life, now listened to the rich and swelling strains of a cultivated harmony, was quite sympathetic in its influence even on some of our number of the sterner sex.

They took leave only in time to accomplish the ride home of five or six miles before night fall, and bore with them a grateful remembrance, on our part, of the kindness we had received during our visit, mingled with no small degree of interest in themselves, and in the work of philanthropy and piety they are so zealously accomplishing, in the midst of the self-denial and varied privations of a voluntary exile."

And the account in the same letter of the interview between Sir Robert Inglis and the Rev. Mr. King, is not without interest.

"Sir Robert Inglis, the learned and distinguished member for Oxford in the British Parliament, is making a summer's excursion in the Levant. He arrived from England in the last steam-packet, and is at present on board the flag ship of Sir Josias Rowley, at anchor near us. The first morning of our rejoining the fleet, he came on board the United States, to wait on Captain Ballard, and view the frigate. Mr. King was promenading the quarter deck with the captain, as he crossed the ship's side, and, after the first salutations of the interview, was presented to the baronet. The moment Sir Robert caught the name, he grasped his hand with such cordiality and affection, and expressed the happiness of meeting him so warmly, as to lead Captain Ballard to suppose that they were previously acquainted with each other, and to say, on descending to the cabin, while Mr. King was engaged on deck with the boatmen about to carry him to Smyrna, 'You have, then, met Dr. King before, Sir Robert?'—to which he replied, 'Oh no—I have never had that pleasure till now—but in England, we all know him. There are few names of good men more familiar to the British public, or more respected. Every body knows and loves Mr. King, the companion in travel of the excellent Pliny Fisk, and fellow pioneer with him in the missions of Palestine.'"

CHURCH OF IRELAND.—WE have several times furnished our readers with extracts from the Church of Ireland Magazine, calculated to give a favorable view of the state of piety and learning prevailing in that section of the Church. The reader will be pleased to hear these impressions corroborated by the following statement of Bishop M'Ilvaine, which we find in the Gambier Observer.

We are happy to know, however, that matters are now greatly improved; and that there is not in communion with the Church of England, any body of men superior, for enlightened zeal and real efficiency, to the Irish clergy. They have for a few years back been in the "furnace of affliction," but they have stood the trial so well, and shown such a martyr spirit, that their brethren in England are all wonder and admiration at their constancy and self-sacrificing devotion to the truth. So strong has this feeling grown in England, we learn from a recent letter from Bishop M'Ilvaine, that it is confidently believed there that much good may be expected soon—that "great things are in store for the cause of righteousness," in that unhappy island. It is even supposed that the fruits of this fidelity have begun already to appear. "Take," says our Bishop, "the following fact. In one district, that of Lord Farnham, out of *five or six hundred*, who have recently laid aside all the observances and superstitions of Popery, and been for some time under Protestant instructions, the Rev. Mr. Daily, one of the leading and most faithful Protestant Episcopal clergy, has lately, after careful examination, selected *two hundred*, as prepared for admission into full communion with the Church of Ireland; while the rest remain as catechumens, who have come away from the unclean thing and expect hereafter to be permitted to enter the fold of a purer Church."

CHURCH OF ENGLAND AND IRELAND.

WE have been politely furnished by a gentleman of this city with an extract of a letter from a distinguished American clergyman now in England; one, we will venture to add, whose testimony would have the greatest weight with those who are accustomed to represent the comparative state of piety in the Church, and in the ranks of dissent, in a different point of view.

"The public mind in England is now exceedingly engrossed with the prospects of the State and Church. The elections have been going on about two weeks. On which side will be the majority in the House is not yet known. But exceedingly doubtful and momentous is the crisis. If the Radicals get the power, revolution is almost certain, and with it terrible overturnings. If the Conservatives, the probability is, that reforms in Church and State will be so sparingly and tardily made, as to increase the number of opponents from the Moderates, and ultimately overthrow the Government.

Dissent is rapidly becoming more political, worldly and bitter, forming alliances with all heresy, infidelity and destructiveness, for the hate it bears to the Church, while it of course loses ground as fast in real piety. On the other hand, the growth of piety in the Church, the increase of faithful clergy, and of religion among the higher classes of the laity, the passing away of a spirit of controversy, and the growing disposition to the simplest form of Scripture thought, are most interesting characteristics of the times in the Church of England.

Still more interesting is the advance of piety in the Clergy of Ireland. Amidst persecution, oppression, neglect, poverty and peril, the spirit of those brethren is daily becoming more elevated, missionary and devoted. Indeed the spirit which GOD has breathed upon them is so remarkable in contrast with the raging of the enemy around, that one can hardly help expecting that some great work is intended in that country."

CHURCH OF THE NATIVITY.—It appears by a circular recently issued, that the property of this church amounts to $8,600, subject to an incumbrance of $1000, which must be paid off immediately, or the whole property with the church must be sacrificed.

The distance of this church from other Episcopal churches, and the good which it has already been the means of accomplishing, would make the sacrifice which is feared much to be regretted. We therefore commend the present application to the bounty of Episcopalians.

PRESBYTERIAN.—As we cannot at present conveniently reply to the Presbyterian, we commend to his attention an extract on our first page.

THE CHRISTIAN LIBRARY.—The last numbers of this work contain Memoir of Mrs. Judson, Life of Whitefield, Memoirs of Mrs. Newton, Life of Rochester, Force of Truth, and Natural Theology.

NEW BOOKS.

WE are indebted to the politeness of the Messrs. Harper for a copy of the following works, just issued from their press:

MARTHA; a Memorial of an only and beloved Sister: by the Rev. Andrew Reed, D.D., Author of No Fiction.

NO FICTION: a narrative founded on recent and interesting facts. By the Rev. Andrew Reed, D. D. From the eighth English edition. 12mo. pp. 332.

PRACTICAL EDUCATION: by Maria Edgeworth and by Richard Lovell Edgeworth, complete in one volume. 12mo. pp. 519.

The WORKS OF HANNAH MORE. First complete American edition.

This last is a royal octavo, containing nearly 1200 pages: printed with two columns on a page.

Leavitt, Lord & Co., have published,—

An Inquiry into the Character and Tendency of the American Colonization and American Anti-Slavery Societies. By William Jay. 12mo. pp. 202.

THE WAY FOR A CHILD TO BE SAVED. With engravings. For the Fire-side Series.

We shall endeavor shortly to give these works the notice which they merit.

PERIODICAL JOURNALS.

THE FAMILY MINSTREL appears semi-monthly, and is designed to cultivate a taste for music. It contains a variety of excellent matter calculated to interest the family circle and elevate the associations connected with public worship.

THE MOTHER'S MAGAZINE.—With the merits of this Journal our readers are already partially acquainted. A circular has been sent to us, in which we are happy to coincide, recommending the work to more general patronage.

THE WESTMINSTER REVIEW—Forster's republication, which is furnished cheap, and with great regularity.

AMERICAN ADVOCATE OF PEACE: conducted by C. S. Henry.—We are obliged by the receipt of this number, and shall be happy to keep up an intercourse with such an Advocate.

THE AMERICAN LADIES' MAGAZINE: edited by Mrs. Sarah J. Hale.—With this we are prepared to be highly pleased, though we have not yet read the present number.

ST. PAUL'S CHURCH, HOBOKEN, N. J.

AT a meeting of gentlemen connected with the Protestant Episcopal Church in the village of Hoboken, county of Bergen, State of New-Jersey, held March 16th, 1835, in the room occupied as chapel, pursuant to public notice duly given by the Wardens and Vestry chosen at a previous meeting, the Rev. Robert Davies was called to the Chair, and William Tryon appointed Secretary.

On motion of George W. Morton, Esq., it was resolved —That we do now constitute ourselves into a congregation of the Protestant Episcopal Church, in communion with said church in the Diocese of New-Jersey, and that we proceed to the election of two Churchwardens, and ten Vestrymen, to constitute the corporation of said church, which shall hereby be denominated and known as "the Rector, Wardens and Vestrymen of St. Paul's Church, Hoboken."

Whereupon the following gentlemen were duly elected. John Stevens, Esq., James. G. King, Esq., *Wardens.* Robert L. Stevens, Esq., Thomas A. Conover, Thomas B. Gautier, M. D., John Van Boskerck, Abraham L. Van Boskerck, Peter Ritter, P. D. Van Rensselaer, George W. Morton, Esq., Richard T. Cook, M. D., William Tryon, *Vestrymen.*

To the inhabitants of this village generally, the organization of this congregation is most gratifying, and will be productive of the happiest results. The worship of the Church and a Sunday school were first established here in the summer of 1832, by a Lay reader and Catechist, under the appointment of the late Bishop of the Diocese, the Right Rev. Bishop Croes, and although frequent allusion was made to the organization of a congregation and erection of a church, nothing was affected toward the accomplishment of objects so desirable prior to the present period. The appointment of a missionary by Bishop Doane early in the winter, together with several local circumstances, have placed these objects in a most favorable and happy position, and the organization of the congregation, and the incorporation of the same, are already accomplished. The offer at an early period of a site for the church by the venerable John Stevens, the interest manifested by families of influence in the neighborhood, together with the favorable disposition repeatedly expressed by friends in our neighboring city, have determined the Vestry in adopting measures for the immediate erection of an edifice; a course which the present and increasing wants of the congregation demand, and in which they believe they will be fully sustained.

BORDENTOWN ACADEMY.

THE central position of Bordentown, its singular salubrity, and its facility of access from the principal cities in the Union, have long marked it out as a most eligible location for seminaries of learning. For the information of those who have not visited this town, the following extract from the Rt. Rev. Bishop Doane's last Conventional address, is here inserted:—"There is certainly no place in the whole country, better fitted for the establishment and support of schools and seminaries of learning, than Bordentown. Most beautiful for situation, proverbial for health, at the head of steam-boat navigation, on the Delaware, and accessible twice in every day from New-York, and from Philadelphia,—the ground has but to be broken to insure the most abundant harvest." The Rev. Mr. Arnold, A. M., of the University of Windsor, N. S., respectfully announces to the public, that arrangements have lately been completed for the establishment of a boarding and day school here, which, (GOD willing,) will be ready for the reception of pupils on the first day of May. The building which has been procured for the purposes of the school, is situated near the bank of the Delaware, more than sixty feet above the surface of the water, surrounded by a beautiful and convenient area for gymnastic exercises, and commanding an extensive prospect of the river and surrounding country, which, in beauty, richness, and variety of scenery is not surpassed by any in America. The school rooms are large and commodious, and the dormitories, which are spacious and airy, are sufficiently numerous to contain a hundred boarders. The whole establishment is every way adapted to its destined purpose. Mr. Arnold is happy in having in a member of his own family, a lady who has been long accustomed to the domestic care of youth, and who, from her amiable character and mild disposition, is peculiarly qualified for this office, while her natural and tender fondness for children will lead her almost spontaneously to use every means to promote the health, comfort, and convenience of the pupils. The most able and accomplished teachers will be employed to instruct in the various branches of useful and ornamental knowledge; nor will the morals of the pupils fail to receive that watchful attention which is due to their paramount importance, —for "what is good learning without good morals?" The system of government will be mild and parental, but sufficiently energetic to preserve perfect order and regularity. If any pupil shall be found irreclaimable by arguments of reason or moderate correction, to avoid the infection of a vicious example, notice will immediately be given to his parents of the necessity for his removal from the school. There will be two vacations in each year, the first of four weeks, commencing on the first Monday in October; the second, of the last two weeks in April. It is not deemed necessary to enter here into a more minute detail of the prospective operations of the school, nor to enumerate specifically the subjects, which will on different occasions and at various periods occupy the attention of teachers or pupils; much less is it thought expedient to call the public attention to any peculiar talents which Mr. A. may think himself to possess for developing and cultivating the latent faculties of the youthful mind. After all that can be said, the public confidence or rejection must depend on the teacher's success. Mr. Arnold has leave to refer to the gentlemen whose names are annexed; and who, either from personal knowledge, authentic documents, or credible report from others, are qualified to give information of the result of his former experiments in teaching, both in the United States and British America.

TERMS.

Board and Tuition, payable quarterly in advance, $150.

Boarding includes board, lodging and washing.

Tuition, the ordinary branches of an English and Classical education.

Instruction in Foreign Languages, and in the branches of ornamental knowledge, at the usual prices.

Each pupil will be expected to furnish his own cot, mattress, bedding, and towels.

REFERENCES.

Right Rev. George W. Doane, D. D., Bishop of New-Jersey.
Right Rev. Benj. T. Onderdonk, D. D., Bishop of New-York.
Right Rev. L. S. Ives, D. D., Bishop of North-Carolina.
Rev. W. Berrian, D. D., Rector of Trinity Church, New-York.
Rev. M. H. Henderson, Rector of Trinity Church, Newark, N. J.
Hon. Joseph Hopkinson, Philadelphia.
General Wall, Burlington.
D. B. Ryall, Esq., Freehold, N. J.
John L. McNight, Esq., Bordentown.
W. W. Norcross, Esq., do.
Capt. McCall, do.
Dr. Dubarry, do.
Capt. Shippen, do.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION.

Fifth Sunday in Lent, April 5, Emanuel Church.

Sunday next before Easter, April 12, St. Philip's Church.

First Sunday after Easter, April 26, St. Paul's Church Brooklyn.

BISHOP ONDERDONK proposes commencing his visitations for the ensuing season as follows:—

Thursday, May 7, Bedford, Westchester county: 8, North Salem, Ordination, A. M., Confirmation, P. M.; 9, Somers.

Third Sunday after Easter, May 10, Paterson; Tuesday, 12, Goshen, Orange county; Thursday, 14, Monticello, Consecration A. M., Confirmation P. M.; Saturday, 16, Athens, Greene county.

Fourth Sunday after Easter, May 17, St. Paul's Church, Troy, A. M., Watervliet, P. M.; 18, Cohoes; 19, Waterford; 20, Lansingburgh; 21, Hoosick Falls; 22 Stillwater; 23, Mechanicsville.

Fifth Sunday after Easter, May 24, Milton; 25, West Charlton; 26, Charlton; 27, Schenectady; Ascension-Day, Thursday, 28, Duanesburgh; Saturday 30, Rensselaerville.

Sunday after Ascension, May 31, Oakhill; June 1, Greenville; 2, Cairo; Thursday 4, Windham; Saturday 6, Hobart.

Whitsunday, June 7, Delhi; Whitsun Monday, 8, Walton, Ordination A. M., Confirmation P. M.; Whitsun Tuesday, 9, Unadilla; 10, Gilbertsville, Consecration A. M.; Confirmation, P. M., Festival of St. Barnabas, 11, Do. Ordination; 12, Louisville; 13, Burlington Flats.

Trinity Sunday, June 14, Cooperstown, A. M., Cherry Valley, 5 P. M.

First Sunday after Trinity, June 21, St. Andrew's Church, New-York.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, are in attendance.

GENERAL THEOLOGICAL SEMINARY.—We are requested to remind such of the Trustees of the Seminary as may receive our paper in season, that a special meeting of the Board is to be held in Trinity Church, in this city, on Wednesday next, at 12 o'clock.

ON Tuesday, March 24, the Bishop of this Diocese laid the corner-stone of St. John's Church, Fort Hamilton, Long-Island, on a beautiful site presented by the late owners of the Denyse estate. The address was delivered by the Rev. Hugh Smith of this city. There were also present the Rector of the Parish, the Rev. James D. Carder, and the Rev. Evan M. Johnson, and the Rev. Charles Luck, of Brooklyn. The interest of the occasion was increased by the presence of the troops attached to the Fort, and the accompaniment, in the solemnities, of their Band.

SOUTH-WESTERN DIOCESE.—An account has been published, in several papers, of the election of the Rev. Francis L. Hawks, D. D., of this city, to the charge of the churches in Louisiana, Alabama and Mississippi. By the annexed extract, however, from the New-Orleans Observer, it would appear that there has been a radical defect in the proceedings.

Meeting of Episcopal Delegates.—The expected meeting of delegates from the Episcopal Dioceses of Mississippi and Alabama, took place in Christ Church in this city on Wednesday last, and adjourned until Thursday, when they elected the Rev. F. L. Hawks, D. D., of New-York, for Bishop of the Dioceses of Alabama and Mississippi, and for Christ Church, New-Orleans; that church being the only one of the Louisiana churches represented in the meeting. The matter now rests for the action of the General Convention of the Episcopal Church to be held at Philadelphia, in August next.

There is but little reason to expect that the determination of that body will accord with the opinions of this meeting; or that they will, in any way, sanction proceedings so much at variance with the principles and practice of the Church.

Should the question be presented to that body in the shape of a request, to permit a single church in one State to connect itself with an adjoining diocese, it would be refused, as the principal has already been settled in the case of the congregation at Narraganset, in the State of Rhode-Island, in the year 1795, and it is, moreover, contrary to the Constitution and Canons of the Church.

Should the sanction of the General Convention be asked, on the plea of acting under the special canon of 1832, it would of course be denied, as that canon includes the clergy of Louisiana, none of whom were present, and also all the churches (four in number,) of which only one was represented; indeed it is an idea too revolting to be entertained for a moment, to suppose that the General Convention would lend themselves to an attempt to force a bishop upon Louisiana against the will of *all* the clergy and a majority of the churches. B.

From the Missionary.

DIOCESE OF NEW-JERSEY.—The Rev. Jehu Jones, deacon, missionary, has been elected Rector of St. Peter's Church, Berkley. The Vestry of St. John's Church, Chew's Landing, have expressed their desire that he may unite with that the rectorship of their parish.

Episcopal Visitation.—On Sunday, February 8, (fifth after Epiphany,) and on Tuesday, 10, the Bishop, accompanied by the Rev. Mr. Jones, visited St. John's Church, Chew's Landing; preaching twice each day, and, on Tuesday, administering the Holy Communion. On Tuesday evening, accompanied by the Rev. Messrs. Morehouse, Starr and Jones, he visited St. Peter's Church, Berkley, where he preached, and on Wednesday, administered the Holy Communion. On Wednesday evening, accompanied by the Rev. Messrs. Hooker, (of the diocese of New-York,) Morehouse, Mason, Starr and Jones, he visited Trinity Church, Swedesborough: where he baptized an adult, preached, and confirmed *five* persons. This was an occasional visitation, and additional to the regular Southern Visitation; which will be made, GOD willing, in the month of April. The attendance of so many of the Clergy, at a season so severely cold, is worthy of record,—as matter of example, at least, if not of commendation.

Ordination.—On Thursday morning, February 12, in Trinity Church, Swedesborough, the Rev. J. Loring Woart, deacon, Rector elect, was admitted to the sacred order of priests, by the Right Rev. Bishop Doane. The morning prayers were read by the Rev. Mr. Mason, the lessons by the Rev. Mr. Starr, the sermon was preached by the Bishop, and the candidate presented by the Rev. Mr. Hooker, who, with the presbyters above named, united with the Bishop in the laying on of hands. The Communion was administered by the Bishop, assisted by the Rev. Mr. Morehouse; of which not less than *one hundred and fifty* persons were partakers. The occasion must be regarded as one eminently auspicious to the important parish in which it occurred, and to the whole diocese. Trinity Church, within a few months, has been materially improved in its architectural arrangements. The pulpit, before much too high, and advanced toward the middle of the church, has been set back, and lowered; a convenient desk and spacious chancel have been constructed; a screen has been erected to shut out the front door, and gallery stairs, which before were directly in the body of the church; and the sittings are not only much increased but rendered greatly more convenient. Notwithstanding these improvements, the building, it is apprehended, will not be large enough. The church is well warmed and lighted, and the ornaments of the chancel, desk and pulpit, are in excellent taste. Further improvements are contemplated in the spring; and the ancient edifice, transformed and beautified, promises, when completed, to be among the most convenient and ornamental buildings which the diocese contains. We congratulate the large and important parish on these encouraging prospects; and from the blessing which has thus far attended the labors of the zealous young deacon, who has now purchased for himself "a good degree," we argue excellent results. The beauty of the day,—the great "company of the preachers,"—the noble congregation, filling the body of the church, not only, but the galleries,—the throng of the faithful, who were not ashamed to profess before men their crucified Redeemer, in the reception of the symbols of his precious death,—the whole impression of the solemn services,—all was favorable to the best influences of piety and devotion. May the future progress of the parish be "according to this beginning!" May the LORD remember Sion! May peace be within her walls, and plenteousness within her palaces!

NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

Quarterly Sermon.

MISSION CHURCH OF THE HOLY EVANGELISTS,
Vandewater-street.

THE stated Quarterly Sermon in behalf of this station will be preached next Sunday evening, March 29th, at the Mission Church of the Holy Evangelists, in Vandewater-street. Services to commence at half past 7 o'clock.

After the sermon the Quarterly Report of the Executive Committee will be read.

A collection will be made in aid of the funds of the Society. Episcopalians and the friends of the Society are respectfully requested to attend.

New-York, March 26, 1835.

NOTICE.

NEXT Sunday morning a Sermon will be preached and a collection made in Trinity Church, for the benefit of the Protestant Episcopal Tract Society.

ACKNOWLEDGMENTS.

GENERAL MISSIONARY SOCIETY.

THE local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church acknowledges the receipt of the following donations, viz:

Twenty-five dollars and fifty cents from the Protestant Episcopal Association of Trinity Church, Utica, N. Y., for the promotion of Christianity, per the hands of Mr. Floyd Smith, to be appropriated as follows, viz: for Green Bay, $12 50—United States domestic, 8 50—Foreign missions, 4 50.

Ten dollars from a Lady of Ascension Church, New-York, per Messrs. Swords, Stanford & Co., for African missions.

Fifty dollars from the Missionary Society of Trinity Church, Geneva, New-York, by the hands of Messrs. Swords, Stanford & Co., for the purpose of constituting the Rector of said Church, the Rev. Nathaniel F. Bruce, M. D., a patron of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. JAMES SWORDS, Agent.

March 25th, 1835.

PROTESTANT EPISCOPAL TRACT SOCIETY.

THE subscriber, as Treasurer of the Protestant Episcopa Tract Society, gratefully acknowledges the receipt of the following sums, viz.

1835.		
March 23.	From the Protestant Episcopal Association of Trinity Church, Utica, through the Press,	$3 00
25.	From the following gentlemen to constitute themselves life members, through Messrs. Swords, Stanford & Co. viz.—	
	W. C. Pierrepont, Esq.	10 00
	Jacob Le Roy, Esq.	10 00
		$23 00

THOMAS BROWNING, *Treasurer*,
77 Maiden-lane and 134 Christopher-street.

LIBRARY OF THE MISSIONARY ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

THE subscriber in behalf of the Association, gratefully acknowledges the following valuable donations:

Tanner's Universal Atlas, 11 Nos.—all yet published. Classical Atlas, No. 1. Contained in two port folios.

Malte Brun's Geography, 8 volumes. Presented by Peter G. Stuyvesant, Esq.

Darby's Gazetteer. Presented by John Pintard.

J. W. BROWN, Librarian.

Seminary, March 23d, 1835.

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY AT LEXINGTON, KENTUCKY.

SINCE the last public acknowledgment, the subscriber has had the pleasure of receiving by the hands of Bishop Smith,—

From Knowles Taylor, Esq. toward the library fund,		$50 00
From a few members of St. Paul's Church, Norwalk, toward the permanent funds,		40 00
From a ladies' sewing circle,		10 00
A free-will offering collected at a missionary meeting of the Church of the Holy Evangelists,		15 00
And by the hands of William H. Townsend, Esq. contributed by 64 parishioners of St. Luke's Church, and being the second instance of their munificent bounty toward the Seminary,—		
in cash,	434 75	
and in stocks,	224 00	658 75
		$773 75

The subscriber would also avail himself of this occasion to acknowledge the receipt of several donations of valuable books, particularly those from Dr. Turner of the General Seminary.

March 25, 1835. HENRY CARY, *Treasurer.*

LIBRARY OF THEOLOGICAL SEMINARY.

PERMANENT FUND.

Subscriptions payable 1st January, 1836.

J. H. Contoit,	$100 00
Horatio G. Stevens, 436 Broome-street,	100 00

DONATIONS.

From a Friend,	10 00
Valuable copy of Septuagint, Gr. Paris, 1628. 2 vols. fol. from Rev. W. H. Hart.	

On part of the Committee,
JOHN MCVICKAR.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 26th, from the following persons, viz.

Stephen Wells, Upton, *with remit.*—Samuel B. Shaw, Lanesboro, *with remit.*—Ezra Kimberly, Springfield—William Magens, Wilmington, Del.—James Salter, Boston, Mass.—Lear Hunt, Troy, N. Y.—Eliza R. Deas, Charleston, *with remit.*—James W. Horton, Balston Spa, *with remit.*—Rev. W. Shelton, Buffalo, *with remit.*—Pope Catlin, Troy—E. Mills, Geneva—E. H. Swayze, Hope—Rev. James C. Cochran, Lunenburg, *with remit.*

Received by the Gen. Prot. Episc. S. S. Union.

Reuben T. Thom, by Mr. Purvis—E. W. Hamlin—A. E. Miller, *with remit.*—W. G. B. Foote—Rev. Robert A. Hallam—Alanson Tubbs—William M. Morrison—A. E. Miller—L. H. Young—Rev. Harry Croswell, D. D.—Charles Stimpson, jr.—William H. Brown—J. Sargeant—Rev. Benjamin Dorr, —Rev. James C. Cochran—Rev. Benjamin Hutchins—Rev. S. G. Bragg—Hugh D. Evans, Esq.

HENSHAW'S SHERIDAN.

JUST RECEIVED and for sale at the Protestant Episcopal Press, Lessons on Elocution accompanied by Instructions and Criticisms, on the reading of the Church service; selected from the works of Thomas Sheridan, Esq., with alterations and additions, and an introductory essay, by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

SELECT ENGLISH AND CLASSICAL SCHOOL, STAMFORD, CONN.

THE Summer Term of this School, under the supervision of the Rev. Ambrose S. Todd, A. M., commences the 21st day of April next. Young Gentlemen placed in charge of the Principal, may be prepared for entering College, or the Counting House. Terms, $150 per annum, including Board, Washing and Tuition. Extra charges for Tuition in French and Spanish. Each Student is expected to furnish his own bed and bedding, and bedstead or cot.

Stamford, March 23, 1835.

For the Churchman.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.

How beautiful the morning's earliest tint
Of azure and of gold, which the bright sun
So sweetly pencils on the mountain tops,
In earnest of that flood of light, ere long
To blaze in splendor on the earth around.
See how the clouds, bedeck'd with burnish'd gold,
Majestically sailing through the sky,
As chariots of the morning, bear away
The chilly damps of midnight's noxious air,
And introduceth light, and genial warmth,
To cheer man's heart, and elevate his soul,
With sentiments of love, and praise, and prayer.
Who can refrain, while gazing on the scene,
From adoration of the Eternal God,
Who blesses earth, and gives his sun to shine;
Proclaiming loud throughout this spacious earth,
His matchless wisdom, power and boundless love?
So to the Heathen world, enwrapt in shades
Of thickest moral darkness to be felt,
How beautiful the messenger of peace,
Upon the mountain tops; bringing good news,
And tidings of great joy, to all the race
Of lost, apostate man; chasing away
The noxious sins of cruelty and lust;
That blacker than the midnight of our earth,
Keep man in mental darkness, and enthral
His soul and body in perpetual night.
To such, how pleasant, beautiful and sweet,
The Sun of righteousness, who on his wings
With healing rises, to disperse the mist
Of error, vice and ignorance combined.
Already do the nations feel his power,
And own him Lord. The islands, far and near,
Are casting forth their idols to the bats;
Acknowledging his mighty power and love.
Now streams of light and grace divinely flow
Into the heart of man; and life and warmth
Of holy love to God, inspire the soul
With pure devotion, holy praise and prayer.
No more they bow to idols, wood and stone,
Or plunge their children heedless in the flood;
No more the widow mounts the funeral pile,
Or aged parents, driven by their sons,
Ascend the fatal tree, or starve to death.
These are the trophies of Emanuel's love,
The Sun of righteousness, who on his wings
With healing rises, to dispense his light,
And like the morning sun, an earnest gives
Of that vast flood of light, which shall, ere long,
Pour forth on every nation, people, tongue;
And all the earth with knowledge of the Lord
Be fill'd, as water fills the mighty deep.
Oh, happy day of Gospel light and love!
Soon may'st thou come, and sweetly bless our world,
With love and praise, and happiness divine.
Meantime, go forth, ye heralds of the Cross,
Upon your mission; publish loud his love,
A Saviour's love. Lift up the bleeding cross;
Proclaim salvation to a ruin'd world,
And peace and happiness to all mankind;
Till those who sit in darkness, sin and death,
Are saved by Christ, the way, the truth, the life.

H. M.

New-York, March 11, 1835.

MISSIONS AND LITERATURE IN BRITISH INDIA.

"The following candid notice," says the New-York Observer, "of the good effects of Protestant Missions in India, is from the Philadelphia Gazette, edited by Robert Walsh, Esq. The high literary reputation of Mr. Walsh, and the circumstance that he is not a Protestant, will give weight to his testimony and opinion on this subject with some who would treat lightly the most overwhelming evidence to the same effect, coming from other quarters."

There is no part of the Pagan world that offers so fair a prospect of moral and intellectual improvement as the vast continent of India. The influence of English refinement is established in the Presidencies, and is fast pervading the allied and independent provinces. The English language is becoming the medium of education to the higher ranks of society, and the way is preparing for the introduction of its science and literature among the whole of the 130 millions of Hindostan. Much progress has been made in abolishing some of the most savage and ancient rites of their superstitions, and much more is to be hoped from the enlightened and vigorous administration of Lord Bentinck, the present Governor General.

Christian missionaries from Europe and the United States occupy without molestation conspicuous posts in the northernmost province of Lahore, the southernmost of the Carnatic, on the opposite coasts of Bengal and Bombay, and in important parts of the interior. Through their influence chiefly, colleges and schools for the natives have been established, and the false systems of science and religion deeply shaken.

In Calcutta there are three newspapers printed in English, the editors and most of the patrons of which are natives. That language is taught in all the higher schools, and its acquisition is sought as indispensable to an honorable rank.

A remarkable instance of ardor in the pursuit and diffusion of knowledge was lately witnessed in the case of a son of the hereditary Dewan or prime minister of the ancient state of Saugor. Not satisfied with the stores that were opened to him in his own Mahratta tongue, he became a proficient in the Hindoo and Persian. When the British Government appropriated funds for the support of native schools at Saugor, he voluntarily abandoned the prospects of political distinction that were before him, and not only superintended the schools, but gave up a wing of his mansion to accommodate one of them, and taught some classes himself. Lord Bentinck, after his return from a visit to Saugor, sent him an official invitation to repair to Calcutta, and prosecute the study of the English. The young Indian (who is about 27) gladly availed himself of the offer, and in the beginning of last year arrived at Calcutta, with 30 or 40 followers, after a journey of 1200 *miles*. He immediately commenced the study of English, under a tutor, and is bent upon carrying to his countrymen the fruits of his studies.

A seminary for a thorough course of literary, scientific and moral instruction flourishes in the Island of Ceylon, one of the professors in which is the Rev. Mr. Eckard, favorably known by his character and talents as a member of the Philadelphia bar. Of 130 students in this institution at the last dates, more than one hundred speak English, besides their native Tamul, which is the vernacular tongue of ten or twelve millions on the Coromandel coast, to which the Ceylon pupils are becoming qualified to be teachers. The sacred books of the Hindoos profess to teach science as well as religion, and the one branch is as fabulous as the other. To demonstrate, therefore, the true astronomy, geometry, natural philosophy, &c., is an infallible method of overturning their degrading idolatry.

A new scheme has been commenced in Calcutta for the encouragement of education, and the circulation of useful books. One of the gentlemen engaged in this project is Mr. Trevelyan, a Secretary of the British Cabinet in India, and a zealous promoter of every plan of advancing the civilization of the people. A collection of valuable and suitable works, especially such as are connected with education, in all the languages spoken in the Presidency, is kept in Calcutta, which is supplied principally from England and the United States. Branches are established in the most important towns of the interior, that the facilities and encouragement may be direct. A monthly list of these publications is printed and circulated. That issued on the first of October last, gives the titles of elementary works, in all the branches of a thorough education in the English, Anglo-Asiatic, and Asiatic languages and dialects, together with the requisite mathematical and philosophical instruments. Besides the imported works, such as are likely to be in extensive demand will be reprinted. Efforts have been made with some success, but not unopposed, to print all the Oriental languages in the Roman character.

In the autumn of 1832, two printing presses were sent from this city, on the order of an English gentleman in Calcutta. A letter has been just received from him, in which he states that one of them has been purchased by a native prince who resides at the distance of 800 miles in the interior, where he was about to establish a newspaper, and a system of education for his people.

An English physician in Lucknow, the capital of Oude, has ordered two complete sets of the books, maps, school apparatus, &c., published by the American Sunday School Union, for the use of the English military and the natives who are learning the language. A large supply of the same publications (the series of which of all sizes, from 8 to 350 pages, includes nearly 400 volumes) has been ordered for the book establishment in Calcutta, which has been mentioned. Of a set which was transmitted about a year ago, one of these gentlemen writes:—"It has been in constant use by the pupils of several institutions in this city, and, at the request of Lady Bryant, I have this day surrendered it for the use of the numerous girls belonging to the free school. It could not have been sent to any institution more likely to derive benefit from it."

Such facts as these are highly encouraging to those who take an interest in the moral advancement of our race. Chimerical and wild as the enterprises of Christian Missions may seem to some minds, such results as these claim a more candid and intelligent consideration for the subject than is commonly bestowed upon it. It is Christian energy which is awakening the people of India to seek for light, and it is Christian philanthropy which is striving to supply it.

From the Episcopal Recorder.

REMARKS ON THE LETTER OF BISHOPS WHITE AND ONDERDONK.

(*Concluded from p.* 829.)

I confess that this view of the subject appears to me decisive. If the expression, "compose forms of prayer," be taken in its proper signification, (as certainly it must,) then the Bishop may, if he choose, write a service of his own for all "extraordinary occasions." This he cannot do for any case of public worship. No case of public worship then is an extraordinary occasion, within the meaning of this law. An unusual event, however, may authorize a new collect to be added to the list of occasional prayers, for which provision is made by the rubrics, and the collect will become for the time part of the regular service of the Church in that diocese. This was done in the case of the cholera, the year before last; and in my opinion, this is the sort of occasion that the Canon was intended to provide for. Again, Blackstone refers to "the effects and consequences" resulting from any particular interpretation of a law, to ascertain whether it be the true one. Several consequences might be expected to result from employing the powers created by the 47th Canon in the preparation of an entire Church service, which could not have been intended by the General Convention. It would, for instance, give the Bishop the right to supersede the liturgy by services of his own, consisting of forms which were really *composed*, and not compiled. It would authorize him to *write* a set of prayers for every "second evening service." This could not have been the design of that enactment. Where a clergyman has three services on Sunday, he ought to have the privilege of selecting the devotional parts of it for himself, in order that he may adapt them to his exhausted strength. A Bishop who should be opposed to night service, might break up the practice altogether, by prescribing so long a one that no clergyman who had preached twice before could perform it, unless he have more than a clerical share of health and strength. It could not have been the design of the Canon to enable him to do either of these things. According to the remarks of the Bishop of New-York, quoted in this letter, all "occasions different from the ordinary provisions of the liturgy" "require to be met by the appointment of the Bishop." This would give to him the entire control of all the occasional services of a congregation. Every religious meeting must be conducted according to his directions; for it would be an "occasion different from the ordinary provisions of the liturgy."

Once more: We must consult the "*reason*" of a law in order to find out its meaning. The reason which induced the Convention to enact the 47th Canon, I believe, was this. There are many events which call for devotional recognition which *cannot be anticipated*, and for which no service could be prepared before hand; some calling for an act of praise, and some for one of supplication or intercession. These, as they cannot be provided for in any fixed liturgy, must, for that very reason, be met by some temporary expedient; and *therefore* the bishop is authorized to "compose forms of prayer OR thanksgiving." Observe, they are to be "forms of prayer *or* thanksgiving," which seems to imply that the "extraordinary occasions" referred to are likely to be such that both modes of worshipping, prayer and thanksgiving, will not be suitable. Hence the bishop is to provide either the one *or* the other, "*as the case may require*." Now surely a second occasion of public worship, after twelve o'clock, is not of this character. It would have been quite possible for the Convention to have provided for such. Indeed, the practice of the English Church referred to in the letter would seem to imply that the framers of the Book of Common Prayer supposed that they *had* done it. Surely it could not have been the design that for *such* occasions the bishops should be empowered actually to "*compose* forms of prayer," &c. In order to give the Canon application to occasions of public worship, it is necessary to saddle those words with a meaning which I hardly think they can be made to bear. To compose forms, &c., is one thing, and to "appoint a service" from the liturgy, as this letter does, appears to me to be quite different.

Perhaps it may appear to those who have not reflected much on such subjects, that I have been somewhat hypercritical in the above analysis of the 47th Canon. Such a process was not necessary, I confess, to convince myself that it has no application to the duty of preparing a public service for the Church, but was intended only to give authority to make a temporary addition to the occasional prayers, or to compose forms of prayer for unusual and unforeseen occurrences. Even in the latter case, if the occasion on which the forms composed are to be used be of regular occurrence, and not something unusual and unexpected, then they would not be deemed "extraordinary" in the meaning of this law; and that although they be, to use the language of the Diocesan of New-York, "different from the ordinary provisions of the liturgy." Hence, if you will read the last sentence of this Canon, you will find that it was deemed necessary, notwithstanding what had been said before, to insert a specific clause[*] empowering the bishop to compose forms, to be used before "legislative and other public bodies," about which there would be nothing probably unexpected, or unforeseen. For my own part, if I considered this act as applicable to the preparation of any entire public service for the Church, I should much sooner regard it as authorizing the bishops to write a new liturgy, than to do what those of Pennsylvania and New-York have done, select one from that which is in use. And yet, if they had attempted the former, there is not a Churchman in the land, perhaps, who would not have been startled, and the true application of the Canon would soon have been universally recognised and asserted.

This reduction of the Canon to its minute elements, will not appear inappropriate to those who appreciate justly another rule of interpretation, which I am now about to mention: which is founded upon reason and common sense, as well as law; which applies to by far the greater portion of our ecclesiastical statute book, as directly as to the act which we have been considering; and with a brief reference to which the present essay shall be concluded. It is a maxim familiar as the alphabet to every jurist, that all laws which abridge or take away rights that previously existed, and especially all "penal statutes, must be construed strictly"—or in other words, (says Edward Christian,) the decision should be according to the *strict letter*, "in favor of the subject." Penal statutes are such as may be enforced by punishment or penalties, in contradistinction from those which regulate civil contracts and the transmission of property. It is obvious that most ecclesiastical laws are of this character. Only those who have some acquaintance with the history of jurisprudence can estimate the value which has been attached to the principle here mentioned. It has been considered by many as, next to the trial by jury, the most important safeguard of the citizen against oppression. What has been found so important in civil, cannot be without its use in ecclesiastical societies. The great principles which regulate the relation that exists between the rulers and the ruled are the same in all communities; whether the relation be religious or political, and whether the community be a nation or a Church.

The courts have maintained the principle just mentioned by a degree of technical refinement in some cases which is almost ludicrous, but which nevertheless sufficiently attests the importance that they have attached to it as a security to the subject. The statute 1 Ed. III. c. 12, for instance, depriving those convicted of stealing *horses* of the benefit of the clergy, was adjudged not to extend to a man who stole but one *horse;* and it was necessary to procure a new act the next year for such cases, which was more explicit. The rule is fundamental, although in some cases its application may have been overstrained. Remedial laws are carried into execution according to their spirit; but penal laws must not be enforced in any case which cannot be made out from the "strict letter." Hence the necessity of rigidly scrutinizing the words in which they are expressed. The 47th Canon abridges the liberty of the clergy on whom it operates; for in all cases not provided for by the Church, they have, before it is carried into effect, a perfect right to select a service for themselves, and suited to their circumstances; when the provisions of this Canon are acted upon, they have no longer that right. The individual also who violates it is liable to all the pains and penalties which have been attached to disobedience to the Canon.

It has not been my object, Mr. Editor, as you cannot fail to have perceived, to censure at all the Rt. Rev. authors of this pastoral circular. I have only been desirous of exercising a right which every Churchman enjoys, to examine the authority upon which it has been issued. I would write upon the subject with becoming distrust of my own judgment. Let the views which I have presented be candidly examined, and pass for whatever they may be worth. But let me not be told that the subject is unimportant. Nothing connected with the control which one human being may exert over the actions or condition of another, especially nothing connected with permanent legislation, and more especially the legislation of the Church, can be so. Rest assured of it, Sir, that the events of every succeeding year, will afford increasing evidence that the application of established principles to the structure of our ecclesiastical constitutions, and of a wise inspection to the administration of Church government, in its various branches, is far more intimately connected with the vitality, purity and progress of the Gospel in all denominations, (not excepting our own,) than superficial observers are likely to suppose. The same sort of influence which the body exercises over the soul, will our system of ecclesiastical jurisprudence exert over the religion which it is intended to encircle and protect.

As to the supposed official inadvertency which this article investigates, I have one word more to say. All history informs us that usage soon ripens into law; error, when for a time unquestioned, easily assumes the aspect and authority of truth; and the undesigned deviations of good men sometimes afford most dangerous precedent to countenance the sinister digressions of the bad.

Observer.

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[*] The Canon of 1808 does not contain this clause. It was found necessary to add it afterward.

DEVOTIONAL.

From Baxter's Converse with God.

SHALL THE FRIENDSHIPS OF THE PIOUS BE RENEWED IN HEAVEN?

Some may doubt whether heaven itself will renew the friendship they have lost. To scatter such a distressing apprehension, let the following reasons for expecting your friendship to revive again in heaven, be attended to. You cannot justly think that the knowledge of glorified saints shall be more imperfect than their knowledge was while they were upon earth. We shall know much more, but not less than before. Heaven exceeds earth in knowledge, as much as it does in joy. The angels in heaven have now a distinct knowledge of the least believers on earth, and rejoice in their conversion, and are styled by Christ their angels: therefore, when we shall be equal to the angels, we shall certainly know our nearest friends, who will have their share with us in that glory. Abraham knew the rich man in hell, and the rich man knew Abraham and Lazarus: therefore, we shall have as distinct a knowledge. The two disciples knew Moses and Elijah in the Mount, whom they had never seen before: much more shall we be made to know the saints in heaven. Our present knowledge shall be done away in heaven, only in regard to its imperfections; or, when that which is perfect is come; just as we put away childish things when we become men. The change is from seeing through a glass, to seeing face to face; and from knowing in part, to knowing even as we also are known.

And though God be all in all in heaven, yet we shall there not only know, but love and rejoice in fellow-creatures. For Christ, in his glorified human nature is a creature; and as such, will no doubt be known and loved by all his members, without any diminution of the glory of his divine nature. The several members of the body of Christ will in heaven be so nearly related to each other, that they must know and love each other, and not be unconcerned in each other's felicity. The future triumphant state of the Church is often described in Scripture as a kingdom, the city of God, the new Jerusalem; each of which implies a society. The saints themselves are called kings; and it is said of them, that they "shall judge the world, and shall judge angels;" they must therefore have a distinct knowledge of the persons and things which are to be subjected to their judgment. As one part of the saints' happiness, they are to "come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" and therefore shall not only know those great patriarchs, but shall take peculiar delight in their presence and converse. Besides, love to saints, as well as to God, is a grace that never faileth.

God can make use of glorified creatures in subordination to himself, so as to be no diminution to his own all sufficiency. Nor must we conceive of heaven itself as if it had no use for fellow-creatures, nor any comfort in them. Though flesh and blood shall not enter into that kingdom, but our bodies shall be spiritual; yet at the resurrection, God shall give to every soul its own body, and a body distinct from the soul; which must therefore have a felicity suited to a glorified body. And though it is said of knowing Christ after the flesh, now henceforth know we him no more, it can only mean, that a carnal knowledge shall be turned into a spiritual. Thus the excellence of our knowledge of Christ in heaven, resembles the glory of our heavenly bodies, which shall be made to shine forth as the sun in the kingdom of our Father.

And if any should still doubt, whether the friendship that is renewed in heaven will be so much the more endearing, let such take the following answer. If you should have all your happiness immediately and solely in God, you will sustain no loss. Or if you should have as much happiness in other friends whom you never knew before, that will not diminish your enjoyment of your former friends. But most probably your love to glorified saints, will distinctly regard them, both for their holiness and for their relation to you. As holiness is the chief excellence, no doubt you will love those most that will have most of God and glory, though you never knew them upon earth. And amongst those whom you knew upon earth, you will certainly love them best whom God made use of for your greatest good, and who were the instruments of your conversion and salvation. It is manifest that our benefactors shall have our peculiar regard in heaven; because we shall there for ever remember, love and praise "Him that loved us, and washed us from our sins in his own blood, and made us kings and priests unto God." And therefore we shall also remember others with love and thankfulness, in just subordination to Christ, and in proportion as they were our friends for Jesus' sake.

The never failing nature of love is a principal motive to kindle and increase it. Thus God draws us to every holy duty, by showing us the excellence of that duty, and it is no small excellence to say, that it never fails. They therefore that think they shall have no personal knowledge of each other, nor personal love to each other in heaven, take the most effectual course to destroy in their souls all holy love to those especially that are of the household of faith. I am not able to love much, where I foresee I am not to love long. I cannot love an inn so well as my own house; because I am sooner to leave it. I must love my Bible better than books of law or physic; because it leads to eternity. I must love holiness in myself and others better than food and raiment, or riches and honors, or beauty and pleasures; because that must be loved for ever; while the love of these is as transitory as the things themselves. I must confess, as the experience of my own soul, that the expectation of loving my friends in heaven, principally kindles my love to them on earth. If I thought I should never know them, and consequently never love them, after this life is ended, I should in reason number them with temporal things, and love them as such, at the same time allowing for the excellent nature of grace. But I now delightfully converse with my godly friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them that are dead or absent, as believing that I shall shortly meet them in heaven, and love them, I hope, with a heavenly love, as the heirs of heaven, even with a love that shall there be perfected, and more fully and for ever exercised.

SIMILITUDE BETWEEN THE JEWS AND THE MODERN IRISH.

That *pipes* were in use among the Jews, in times of calamity or death, is evident from Jer. xlviii. 36. And among the Greeks and Romans, as well as among the Jews, persons were *hired* on purpose to follow the funeral procession with *lamentations*. See Jer. ix. 17–21. Amos v. 16. Even the poorest among the Jews were required to have two *pipers*, and one mourning woman. At these funeral solemnities it was usual with them to drink considerably: even *ten* cups of wine each, where it could be got. See Lightfoot. This custom is observed among the native Irish to this day, in what is called their Caoinan. The body of the deceased, dressed in grave clothes, and ornamented with flowers, is placed on some eminent place: the relations and *caoiners* range themselves in two divisions, one at the head, and the other at the feet of the corpse. Anciently, where the deceased was a great personage, the *bards* and *croteries* prepared the *caoinan*. The chief bard of the head chorus began by singing the first stanza in a low doleful tone; which was softly accompanied by the harp. At the conclusion, the *foot* semi-chorus began the lamentation or ULLALOO, from the final note of the preceding stanza, in which they were answered by the head *semi-chorus;* then both united in one general chorus.

The chorus of the first stanza being ended, the chief bard of the *foot* semi-chorus sung the second stanza, the strain of which was taken from the concluding note of the preceding chorus, which ended, the head semi-chorus began the GOL, or lamentation, in which they were answered by that of the *foot*, and then, as before, both united in the general full chorus. Thus alternately were the song and chorusses performed during the night. I have seen a number of women, sometimes fourteen, twenty-four, or more, accompany the deceased from his late house to the grave-yard, divided into two parties on each side the corpse, singing the ullaloo alternately all the way. That drinking, in what is called the *wake*, or watching with the body of the deceased, is practised, and often carried to a shameless excess, needs little proof. This kind of intemperance proceeded to such great lengths among the Jews that the Sanhedrim were obliged to make a decree, to restrain the drinking to *ten* cups each. I mention these things more particularly, because I have often observed that the customs of the aboriginal Irish bear a very striking resemblance to those of the ancient Jews, and other Asiatic nations.—*Clarke's Comm. Matt.* ix. 23.

TEMPERANCE.

Should all the inhabitants of the United States cease to use intoxicating liquor, the following would be some of the beneficial results, viz:

1. Not an individual would hereafter become a drunkard.

2. Many who are now drunkards, would reform, and would be saved from the drunkard's grave.

3. As soon as those who would not reform should be dead, which would be a short time, not a drunkard would be found, and the whole land would be free.

4. More than three-fourths of the pauperism of the country might be prevented: and also more than three-fourths of the crimes.

5. One of the grand causes of error in principle, and immorality in practice, and the sources of vice and wretchedness would be removed.

6. The number, frequency, and severity of diseases would be greatly lessened; and the number and hopelessness of maniacs in our land be exceedingly diminished.

7. One of the greatest dangers of our children and youth, and one of the principal causes of bodily, mental and moral deterioration would be removed.

8. Loss of property in our generation, to an amount greater than the present value of all the houses and land in the United States, might be prevented.

9. One of the greatest dangers to our free institutions, to the perpetuity of our government, and to all the blessings of civil and religious liberty would be removed.

10. The efficacy of the Gospel, and all the means which God has appointed for the spiritual and eternal good of men, would be exceedingly augmented; and the same amount of moral and religious effort might be expected to produce more than double its present effects.

11. Multitudes of every generation, through all future ages, might be prevented from sinking into an untimely grave, and into endless torment; they might be transformed into the divine image, and prepared through grace, for the endless joy of heaven.

12. God would be honored voluntarily and actively, by much greater numbers; and with greater clearness, and to a greater extent, would, through their instrumentality, manifest his glory.

Episcopal Recorder.

From Madden's Travels in Turkey, &c.

NAZARETH.

In Nazareth, at least, there is a religion in the place which needs not the adventitious aid of superstition to excite enthusiasm. The peaceful valley of Nazareth, hemmed in from the noisy world by an amphitheatre of verdant hills, is the spot which one might imagine the meek and lowly Jesus would have chosen for his earliest abode. The silent paths, the deep ravines in the eastern hill, might well have served for meditation. Every morning during my stay in Nazareth I visited these solitudes, calling to my mind the miracle of morality and philosophy which came from the little town before me, and reflecting on the revolution in religion, which every country had undergone since "Jesus of Nazareth" first broached his doctrines in the village synagogue, the site of which was then before me. The feelings these reflections inspired were intense; and, seated on a cliff which commanded a view of the village and the valley, I gave them vent in the following feeble verses:

LINES WRITTEN IN NAZARETH.

Jesus of Nazareth! on high all hail;
Jesus of Nazareth! on earth all praise:
Weak though my voice, let mercy still prevail;
Hear me, Redeemer, and direct my ways.

If ever folly urged my tongue in vain
To take thy sacred name, thy wrath forego:
If ever madness work'd upon my brain,
To doubt thy holy word, thy pity show.

Here, gracious Lord, where thou didst humbly wear
The garb of poor humanity, and pass'd
The dawn of mortal life, vouchsafe to hear
The voice whose homage turns to thee at last.

Here was that vast beneficence design'd
Which e'en embraced the universe, and bless'd;
Which made "*a chosen people*" of mankind,
Of earth a Zion, spread from east to west.

Here was that fine morality matured
Which all philosophy doth far exceed;
Which in the wreck of systems hath endured,
And still endures, a never-ending creed.

Here is the spot where thou didst condescend,
Subject to earthly parents, to remain;
Whereon thy infant wisdom did attend
Thy virgin mother wondering at the strain.

Here were thy sayings treasured in her heart,
All worldly words and wisdom far above;
Tidings of peace on earth did they impart,
Good-will toward man, and never-ending love.

The Latin Convent was rebuilt in 1730 on the site of an old church, which stood upon the spot pointed out by tradition as the habitation of the Virgin Mary. Notwithstanding the sneers of English travellers, there is good reason to believe that tradition has faithfully preserved the sites of many places of which we read in the Scriptures. This Convent of Nazareth, which is called the Church of the Annunciation, is mentioned, according to Pococke, by writers of the seventh and twelfth centuries.

PICTURE OF OUR SAVIOUR.

In a cave beneath the church the monks point out the dwelling of the Virgin, her kitchen and bed-room; and in the church a miraculous pillar is shown, the middle of which is wanting, while the base and capital remain; the former standing on the floor of the church, the latter evidently suspended from the roof, to which it is clumsily attached. The expenditure of the Convent is one thousand pounds per annum; there are fourteen monks, and ample accommodation for double as many. In the church there is shown a picture of our Saviour, painted from a traditionary description, which Dr. Clarke calls "a spurious Letter of *Publius Lentulus* to the Roman Senate." This description, whether spurious or genuine, certainly agrees with the impression which the scriptural account leaves on the mind. It represents our Saviour as "a man of stature somewhat tall and comely, with a very reverend countenance, such as the beholders may both love and fear; his hair the color of a filbert full ripe to his ears, whence downward it is of a brighter tint, somewhat curling, or waving about his shoulders; in the midst of his head is a partition of the hair, after the manner of the Nazarites: his forehead plain and delicate; his face without spot or wrinkle, beautified with a comely red; his nose and mouth exactly formed; his beard thick; his hair not any great length, but forked; his look innocent; his eyes grey, clear, and quick in reproving, awful in admonishing, courteous in speaking; very modest and wise; in proportion of body well shaped. None has ever seen him laugh, but many have seen him weep. A man for his beauty surpassing the children of men." If I were to describe the children of the Jews in Jerusalem, who up to the age of ten and eleven are the loveliest creatures in the world, I would employ the terms used in this ancient description, to give an idea of their features.

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